he LUTHERAN

REFUGEES WELCOMED

Thousandth flight reaches New York

IC LUTHERAN
CAL SEMINA
BRARY

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Too Much Thought for Tomorrow

DURING THE WAR years my husband was in the service. Once in a while he wou get a week-end pass. Then we would have seventy-two wonderful hours togeth How we looked forward to and planned for each minute!

At first, I counted the hours that were left . . . "only twenty-four hours more . only twelve hours more . . . only two hours . . ."

SOON I BEGAN to realize that I was so busily occupied with looking ahead to t time that we had left, that I wasn't enjoying the present moment. When the week-e was over, I had spent the precious hours looking ahead instead of making the most each minute as it came.

At least, it taught me a valuable lesson. How often we do this sort of thi throughout life! We are so busy planning for the future that we fail to enjoy to t utmost the wonderful present moment before God. Time is a gift of God. As go stewards, we should accept it as such, treasure it, and use it wisely.

—MARY E. PETERMAN

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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The LUTHERAN

Vorld's at Peace
Galilee
By Charles T. Sardeson 11

uture Looks Good
P. H. Roth
By Viola L. Scott 15

ogetherness Is
lostly Fun
By Paul Valentiner 19

Church in the News - 4

Washington - - - - 10

ynod Convention:
Icelandic - - - - 32

lews in the Churches:
elaware - - - - - - - 41
linois - - - - - - - 36
ndiana - - - - - - - 38
linnesota - - - - - - 36
lississippi - - - - - 38
l. Y.: Binghamton - - - 40
a.: Philadelphia - - - - 41
a.: Pittsburgh - - - - 44
a.: Williamsport - - - - 42
Vartburg - - - - - - 46
Visconsin - - - - - - 37

Campus - - - - - 34
Cross Country - - - 43
Luther League at Cornell 45

Five Make a Family - 23
Worship Notebook - - 25
Personal Problem Clinic 26
Guide to Bible Study - 28
Books - - - - - - 30
Letters to the Editor - 33
In Conclusion - - - 50

THIS WEEK . . .

● AS WE LOOK out of the window, we see a group of teenage girls under the huge steel flagpole outside the Muhlenberg Building snapping pictures of the place where we work. To us it isn't a very exciting place, but to them it must be. They're on vacation and they're taking a trip.

In our magazine, we're taking trips too. Pastor Charles T. Sardeson of First Church in Carlisle, Pa., took a long trip and tells about his day in Palestine (*page 11*) where the biblical past and tense present blend into a peculiar twilight of unrest and peace.

The boys and girls from New York City who traveled to Camp Wilbur Herrlich (*page 19*) to get their first taste of nature life took a much shorter journey but to them it was a trip into a different world. The pictures and reactions of the children tell the story.

● THE MAN WHO had a hand in much of what happened in the Northwest Synod during the last 50 years was a difficult man to interview, says Viola L. Scott assigned to write a story about Dr. Paul H. Roth, president emeritus of Northwestern Seminary in Minneapolis (*page 15*). He didn't want to talk about himself. But the personality of "P.H." comes through as he gives his candid views on past, present, and future of the Lutheran church in America.

● NEWCOMERS to America are Miklos Sziranyi, a 20-year-old Hungarian student and his fiancee, Eva Rausch. They're shown on our cover because they arrived last month in New York with the 1000th planeload of refugees in which Lutheran Refugee Service participated. As the two young Hungarians stepped off the plane, they were greeted by Mr. and Mrs. Heino Heinla and their two American-born children. The Heinlas arrived on the first refugee plane seven years ago. See *page 4* for story about refugees.

THE CHURCH IN THE NEWS

Something for the refugees

There was big talk this month about doing something for the refugees. A "World Refugee Year" beginning July 1 is intended to focus attention on 2,350,000 people still living on relief.

Church and government leaders met in New York City to discuss ways of solving the refugee problem. Mostly the problem now is where to find money to help refugees settle somewhere — or keep them alive where they are. Senator Hubert Humphrey told the New York meeting he hopes to persuade the U.S. Senate to allot $10 million from the mutual security fund. So far the U.S. has made a "token grant" of $4 million.

The "World Refugee Year" idea first came up in the United Nations general assembly, where 59 nations last Dec. 5 voted in favor of a special 12-month effort. President Dwight Eisenhower on May 19 endorsed the "Year" and invited "all of our citizens to support generously, either through the voluntary welfare agencies or the United States committee for refugees, the programs . . . for the assistance of refugees."

Lutherans hope to raise an extra $1 million this year in the 61 churches of the Lutheran World Federation for refugee aid.

Where the refugees are

Latest crop of refugees to scurry aw from the Reds are the 12,000 from Tib who came into India with their Da Lama this spring. Biggest numbers a the 700,000 Chinese who fled from th Red conquerors into Hong Kong, a 936,958 Arab refugees displaced fro Israel.

There isn't much chance of findi new homes for the Chinese or Arab But the 35,000 refugees still left in 1 European camps might be resettle Chairman of the U.S. committee f refugees, Dean Francis B. Sayre of t Washington Cathedral, hopes the U Congress will authorize immigration 20,000 nonquota refugees a year, inclu ing some "hard core" cases (persons wit physical disabilities, etc.).

Refugees are people

The 40 million individuals who fle from their homes since 1945 (mostly t get away from Communist governments can't be handled by adding machine They have to be understood as people Most of them have now settled down t new lives in new places.

Lutheran Refugee Service aide 58,427 individuals in finding new home since it was organized in 1948. Amon most recent arrivals are Miklos Szirany and his fiancee, Eva Rausch (*see cove* picture) who escaped from Hungar (along with 189,382 other Hungarian after failure of their 1956 anti-Red re volt). They have been living in camp in Austria.

This Hungarian couple was photo graphed at Idlewild airport because they were passengers on the 1,000th flight t the U.S. sponsored by the Intergovern mental Committee for European Migra tion which began plane service in 1952 First Lutheran Church (Augustana) i

MORE HUNGARIANS ARRIVE
Bela Kollartis and his sister Gizella were welcomed in New York

ast Orange, N. J. has promised them mployment and housing.

The family welcoming the young Hunarians is Mr. and Mrs. Heino Heinla nd their two children. The Heinlas were assengers on the first ICEM flight in 952, and the last family permitted to nter America under the Displaced Perons Act in effect from 1948 through 951. The Heinlas are employed at Searook Farms in New Jersey.

low to merge without merging

In theory the Congregational Christian Churches were merged with the Evangelical and Reformed Church two ears ago. They formed the United Church of Christ. But they still operate vith two sets of officers, separate budgets, and other duplicate denominational machinery. So far they have 1) united their church papers, and 2) appointed a secretary of evangelism for both churches.

Lutherans, who insist on putting every comma in its proper place before they vote on a merger question, would have been bewildered at the United Church convention this month in Oberlin, Ohio.

A proposed constitution for the merged church was read, but voting was postponed until 1960. If adopted next year it must go for approval to each congregation of the Congregational Christian Churches and to each synod of the Evangelical and Reformed Church. It won't be in effect unless it gets a two-thirds vote of the congregations and synods.

Difficulties in forming the United

Church are much greater than any which Lutherans face in their mergers. The Evangelical and Reformed Church is closely organized, according to the pattern Lutherans are familiar with. But the Congregationalists are loosely organized with each congregation free to formulate its own creed—if any—and completely independent in all its affairs.

Merger plans

At 10 places in the proposed constitution of the United Church there is specific assertion of the right of self-government of each congregation, and of its right to leave the church and take its property with it when it wishes.

Congregationalists are skeptical of a proposal for placing the boards of the merged church under control of the church's general synod. Centralized authority has been practiced in the Evangelical and Reformed Church, but Congregational boards have run their affairs without top-level control.

Statement of faith

No traditional creed will be endorsed by the United Church (the E. & R. has always affirmed the Apostles' Creed). But a new statement of faith was approved by the Oberlin meeting. It will not require action by congregations. Debate centered on such statements as Christ "has conquered sin and death." The Rev. Michael A. Vallon said he couldn't understand how sin is conquered "when you see it all around us."

Another argument was on the statement that "in Jesus Christ, the man of Nazareth, our crucified and risen Lord, He has come to us. . . ." One delegate asked, "Can we state so flatly the way in which God came into the world in Jesus Christ?"

Evangelical and Reformed delegates, meeting separately to elect officers, chose a woman as moderator, Miss Frances Kapitzky (*see photo*), the first woman this church has ever elected to the office. She is president of a bank in Strasburg, Ohio.

MODERATOR KAPITZKY
First woman

Southern Baptists come north

Baptists in the U.S. were split along the Mason and Dixon line in 1845 over the slavery question, and have never seriously considered reuniting. This month an 87-foot church spire, under construction in Flint, Michigan (tallest in the city) is on a Southern Baptist church. The congregation was sponsored by Baptists in Arkansas. There are now 71 Southern Baptist churches in Michigan.

Southern Baptist clergy are organizing congregations in Canada, they reported this month. "We did not know who was who when individuals from western Canada first came to us and asked if we

uld open Southern Baptist churches in s country," said the Rev. W. B. King Toronto.

Southern Baptists staked out New rk City as a mission field recently, and ve opened a regional office there. A ngregation formed in Manhattan 18 nths ago has 500 members, and has nsored four mission chapels, including e in New Hampshire.

urchmen praise censor

The U.S. postmaster general, Arthur Summerfield, was receiving applause banning a D. H. Lawrence novel, *dy Chatterly's Lover*, from the mails. agazines have been warned that they ght be banned for carrying advertise-nts of the book.

"On behalf of 8 million Catholic men, would like to commend Mr. Summer-ld for his courageous and forthright ion," said Martin H. Work, executive ector of the national council of Catho-men. He said Mr. Summerfield was xercising the watchfulness expected of blic officials."

Dr. Carl F. Reuss of the American theran Church's board for Christian cial action said "a public official should commended for enforcing laws impar-lly, without fear or favor." He said, any of us might differ as to whether pecific publication is or is not obscene. e administrator must make his deci-ns on the laws as he understands m."

Dr. C. R. Hooton of the Methodist ard of temperance said Mr. Summer-ld deserves "the wholehearted com-ndation of all good citizens for his urageous performance of duty."

Don't like Supreme Court decision

A New York State ban on a movie rsion of *Lady Chatterly's Lover* had been overthrown by the U.S. Supreme Court. The film was not accused of being indecent but "advocates an idea," said the court — that adultery under certain circumstances "may be proper behavior."

The first amendment to the U.S. Constitution "guarantees freedom to advocate ideas," said the court. This guarantee is "not confined to the expression of ideas that are conventional or shared by a majority."

The Catholic Daughters of America protested that the U.S. Constitution never intended that its provisions should "contradict" God's explicit commandments. The court decision, said the Daughters, advocates teaching "in clear conflict with the divine law."

Representative Noah M. Mason of Illinois said the decision "that it is perfectly proper and legal to teach the sin of adultery should come as a shock to church people everywhere."

Roman Catholic study begins

Protestants and Roman Catholics now have a possibility of co-operation "to a much larger degree than before," said Dr. K. E. Skydsgaard, a Danish Lutheran theologian. For this reason "there is an unavoidable duty for both the Roman Church and the non-Roman churches to get together in renewed conferences and debates."

Prof. Skydsgaard was named this month by the Lutheran World Federation as the man to lead in conferring and debating. He will take a year's leave of absence at the University of Copenhagen to open the Lutheran program of research into the theology of Roman Catholicism. He is author of a book published in English translation in 1957 entitled *One in Christ*, a comparison of Lutheran and Roman Catholic teaching.

A proposal that Lutherans seek for

some basis of coexistence with Roman Catholics was made at the 1957 assembly of the Lutheran World Federation. It came from German delegates who experienced close co-operation with Roman Catholics during the Nazi period and in the difficult years after World War II.

Russians visit World Council

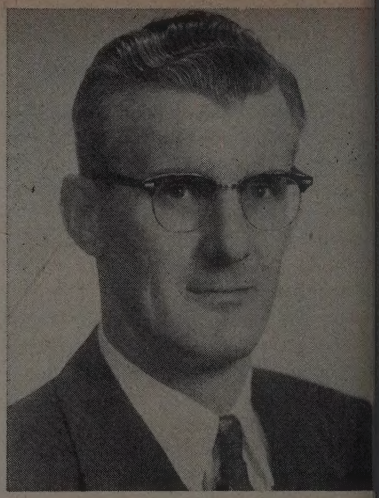
Sometime before Aug. 19 Russian Orthodox Church leaders must make up their minds on whether they want "closer relationships" with the World Council of Churches. That's the date when the World Council's central committee meets on Greek territory, the Island of Rhodes. Metropolitan Nikolai of the Russian Church may attend as an observer.

For a month two representatives of the Russian Church have been in Geneva studying the activities of the World Council. They said they were "favorably impressed with everything" and would go home recommending "closer relationships."

The Russian Orthodox refused to join the World Council when it organized in 1948. Last summer a delegation from Moscow met World Council leaders to discuss membership. The council is eager to include all Christian churches of the world in its membership.

Already most of the Eastern Orthodox churches are enrolled. It is expected that representatives of the Patriarchates of Antioch, Alexandria, Constantinople, Jerusalem, and the Churches of Greece, Cyprus, and Poland will attend the meeting at Rhodes. A major theme for discussion will be "the significance of the Eastern and Western traditions within Christendom."

A World Council delegation headed by Dr. W. A. Visser 't Hooft plans to visit Russian Orthodox headquarters in Moscow in December.



DIRECTOR ALLEN G. THOMPSON
Starts work this month

Money coming for radio in Africa

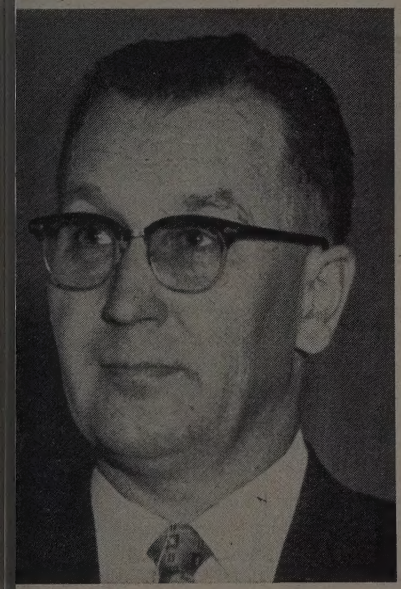
It will cost $400,000 to build a radio station in Africa, and $70,000 a year to operate it. The Lutheran World Federation expected to have difficulty raising the money. Two-thirds of the fund had been promised by the National Lutheran Council in the U.S. and the Canadian Lutheran Council. Now the rest of the fund is in sight, Dr. Carl E. Lund-Quist reports.

The German national committee for the Lutheran World Federation hopes to meet the needed one-third, and has "taken a historic step in appealing to all congregations in its member-churches for special offerings," Dr. Lund-Quist states. Fund-raising campaigns for the station are being organized in Scandinavia, especially Sweden. Gifts for the radio project are also planned by Lutheran churches in Argentina and Austria.

This will bind "the Lutheran churches

gether in an international project of gnificance for a long time to come," id Dr. Lund-Quist.

Director of the new project, the Rev. llen G. Thompson, went to Geneva uly 10 to work on plans for the station. e is a United Lutheran Church clergyan, ordained last May after 10 years of rvice in the "Voice of America" broadasts of the U.S. Information Agency. uestions still to be answered are what nguages to use in the missionary broadasts to African tribesmen and how to et enough small radio receivers scattered around Africa so villagers may gather to listen.



R. RAYMOND W. WARGELIN was elected o a second four-year term as president by the uomi Synod in late June. The synod plans to nter the merger with the United Lutheran, ugustana, and American Evangelical Lutheran hurches. In a straw vote, 139 of 164 voting elegates favored "complete merger" by diding its congregations among the geographial synods of the new church rather than reaining as a nongeographical synod.

Serious about Sunday

Policemen in Pennsylvania went into action on July 12 to show that the state's blue laws mean what they say. In Bristol borough, near Philadelphia, a market had opened this month which merchants operated on Sundays. The borough police chief, Vincent Faragalli, gave them notice he would raid them if they persisted.

When the market opened a dozen policemen swung in, aresting 35 people working in the market, and driving them off in school buses to the borough hall. There was a tumult of near-riot proportions as the 35 were obliged to post bail for a hearing. If convicted, each may be fined $4, plus $9 costs.

Pennsylvania's legislature has been talking about increasing the size of fines on Sunday sellers. Penalties for breaking the law are so small that it's often good business to pay the fines and keep on with Sunday business.

Operators of six movie theaters in Greenville, South Carolina, were acquitted by a jury on charges that they violated state law by showing pictures on Sunday. Attorney for the operators claimed there was nothing in the law (last amended in 1896) which referred to movies as illegal on Sunday.

The law specifying "public sports prohibited on Sunday" mentioned only "bear-baiting, football playing, horse-racing, interludes or common plays, or other games, exercises, sports or pastimes such as hunting, shooting, chasing game or fishing."

The prosecutor argued to the jury that movies could be classified as "common plays or interludes" but the magistrate who heard the case insisted that all criminal statutes must be strictly construed.

washington

THE QUESTION IN GENEVA

THERE WAS no longer any doubt this month about what the Russians are trying to accomplish in the talks at Geneva. They hope to drive the Western nations out of Berlin. The only question is how far they will go to fulfill their intention.

The Russians are turning eastern Europe into a vast industrial empire, plowing up cornfields to build steel mills even in such quiet places as Slovakian villages. The most productive workshop in the Russian empire is East Germany. Russians want to stifle the rebellion against Red rule which is always simmering under the surface among the East Germans.

Berlin is the big hole in the Red wall. Through Berlin in 10 years 2,189,225 East Germans escaped to the West (204,092 of them in 1958). Among those who escape are professional men, scientists, students, including last year 41 members of the faculty at the University of Halle. As long as there is a chance of escape, resistance to Red rule is kept alive.

VICTORY IN Berlin would prove to all eastern European countries that Russia is stronger than the West, and will eventually dominate. As long as 2 million West Berliners are free people 100 miles inside Red territory, where East Germans can visit them as often as they wish, Russians cannot demonstrate their power to get what they want.

If Americans had no H-bombs, the problem would be settled overnight. Western troops could be driven out of Berlin in a few hours, and Red armies could defeat any counterattack the Western allies attempted. But there is always the possibility that America might unleash H-bombs and begin World War III.

Russian strategy at Geneva is to mak bold threats and demands, crumpling u the Western will to resist. Since Russia have pulled ahead of the U.S. in guide missile production, some of America European allies might be frightened int wanting to yield Berlin.

American strategy at Geneva is t assert the firm intention not to yield o Berlin, although willing to make conces sions on such things as number of troop stationed there, radio propaganda, an so forth, which do not involve the basi principle. Both sides now seem willin to postpone real decisions for a few years

IF THE Geneva talks don't go any bet ter this month than they did in the spring there won't be much point in holding summit conference where Mr. Krushche could make his threats directly to Presi dent Eisenhower. The only advantage, i such a meeting were held in the U.S., i that Krushchev might see for himself tha America is in vigorous condition an united in determination not to surrende on Berlin.

The strange situation in 1959 is tha invention of the H-bomb, most terribl weapon ever imagined, is the only hop of maintaining world peace. Anothe decade of atomic stalemate may giv the Russians time to enjoy their increas ing prosperity to the extent that some o their aggressive impulses may seem un necessary.

Or U.S. prosperity, and unwillingnes to tax hard enough to make funds avail able to help neutral nations climb out o their poverty, may swing the world suf ficiently to the communist side to giv them victory without a war.—G. E. R.

The World's at Peace in Galilee

THE EARLY MORNING SUN rose above e hills and cast sparkling rays over the ıters of Jaffa Bay as our ship was edging to port. The white peak of Mt. Herman se steeply to our left. A morning mist ıng over the bustling port of Haifa, nile the dark slopes of Mt. Carmel de- yed the sunrise for those early upon the y streets.

Around the bend of the bay, a thin sp of beach at Acre lay as quiet re- inder of the unhappy moment when ichard the Lion-Hearted and his rem- ınt of defeated crusaders pushed away om the Holy Land with the flame of lam still burning in so many sacred aces.

THIS IS ISRAEL. Here, the "great sea" the Mediterranean ends in the East gainst that strip of land which has been the highway of seeking and wandering and plundering multitudes for many centuries.

Our path wound around Mt. Carmel and off to Galilee, with just a pause at the beginning to look down over the glistening city of Haifa, so white against the deep blue bay.

We were thirty people on a pilgrimage —a day in Palestine. Every mind carried its own picture of what the country must be like—and the people, and the quiet lake, nestled so deeply in the earth and holding to it such treasured remembrances of history.

The flag of Israel is blue and white, but green is the newest and loveliest color in northern Israel. It is a green won as prize for industry and ceaseless hard labor. It is the green of new fields richly cultivated in the valleys.

It is the green of new forests recently planted in living memory of great men

y CHARLES T. SARDESON

and moments in a young nation's history. It is the green won from the rocks through terracing of precious land. It is a green that brings the aura of spring and calls the lilies to bloom in the fields.

Solomon was a splendid figure in his day, but nature has outdone him by far among these hills of red and white and yellow blooms and splendid hues of green. Our small group had been traveling in many places together around the Mediterranean. This was the first day when everyone felt the compulsion to hold a flower.

NAZARETH IS ON the way to Galilee. Its white houses do not change much from year to year. Neither does the rocky soil nearby, nor the few slender trees that made dark lines against the earth and sky as we approached over the hills. Nazareth has its enshrined spots to which the traveler turns seeking the place where a

TIBERIUS ON SEA OF GALILEE

young lad grew and lived and thó and looked at the world from young in those silent years before he bec the Nazarene.

The town is a place of poor, nar noisy streets where life is a struggle must have been in Jesus' day. Thin v and poor shops and long hours are the rule on the Carpenter's street.

It is a long walk from home to well for many women of Nazareth. water pot is heavy under the hot sun e though one might have carried it years. The daily round of chatter be the well is much the same as it has alw been. Small towns do not change mu nor do they make big news every day

From Nazareth, our road wo through the hills very close to the p of Hattin where Saladin won his g conquest over the crusaders. Summe dreadfully hot and the heavy armour steel of the knights was no match for fleet horsemen of Islam.

BELOW THESE HILLS lay Galilee, a b and placid lake with the bald hills Syria on the other side reflected in waters. At the upper end of the sea Galilee is a small monastery. That is place where our group ate a box lun sitting on the ground amid flowers. shared what remained with the nuns the monastery.

Nearby, the cattle were wander down the slopes to the water's edge. fishing boat lingered in the distan Along the water a clump of trees mark the place where Capernaum had bee Beneath the trees there are remnants an early synagogue. Not far away is shelter under which the mosaic floor of fourth century church still remains to t the story of the loaves and the fishes.

Here, amid the flowers and memori of this hillside, I read from the Serm

ARETH: A SLENDER TREE, DARK AGAINST WHITE HOUSES THAT DO NOT CHANGE . . .

he Mount. Normally the Sermon be- with the opening verse of the fifth pter of Matthew. It did not really n just there. It began with people.

urn back into the fourth chapter for a nent and read . . . "And he went ut all Galilee, teaching in their syna- ues, and preaching and healing every ase and every infirmity among the ple. So his fame spread . . . and they ught him all the sick, those afflicted h serious disease and pains, demo- cs, epileptics, and paralytics, and he led them. And great crowds followed from Galilee and Decapolis and usalem and Judea . . ."

t was this hurting, aching, multitude m crowded streets and poor farms with pressive burdens that compelled Jesus sit on this quiet hillside and speak with disciples. "Blessed are the poor in rit, for theirs is the kingdom of heaven, ssed are they that mourn . . . and the ngry . . . and the merciful . . ."

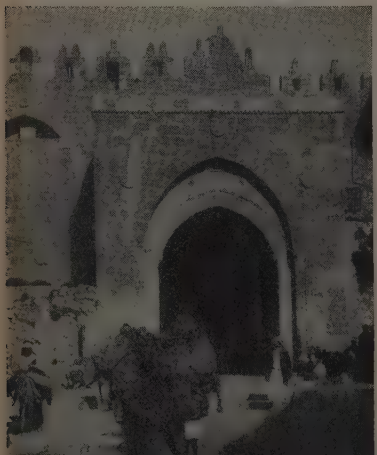
NOWHERE COULD the world be more at peace than here at Galilee. I was made especially aware of that through the contrast of the following day: Our group stood on Mt. Zion and looked over the walls of Jerusalem where the air is electric with tension.

It is no new thing for Jerusalem to be a frontier. Today the city is still playing her old role. For Israel this growing new city is a frontier of hope.

In a few small rooms under the tower on which we stood there is a sobering assembly of reminders of how the Jewish people have suffered in our generation. Here, jackets made of sheets of the Torah, yellow stars, all these mementos from German concentration camps and much more, lie sheltered under the very feet of Israeli guards who peer from behind sandbags on the dome of the Dormition church toward the walls of the old city while Jordan guards glare back.

Between the two are a few lifeless feet

MOUNT OF TEMPTATION: BARREN



GATE OF DAMASCUS: AGELESS

of no man's land and barbed wire. I neve realized before how revolting barbed wir is—like a maze of stinging biting thorn forbidding life itself.

As we stood gazing over the walls c the old city at the cluster of roof top hovering above narrow streets, the voic of a muezzin calling moslems to praye in the streets below drifted up to us. Be yond, with a clump of trees at the sum mit, stood the Mt. of Olives where othe prayers had been lifted up long ago.

To one side the bleak countryside lead off toward Jericho. On the other side th vigor of a determined city can be seen an felt. It is in the center, directly in fro of where we stood, that all the dram comes together and makes Jerusalen whose very name is a haunting melod the place of history and hope and defe and promise.

Those who do go to Old Jerusale come away with a multitude of emotion There are many shrines marking eve sacred spot. Most Protestants are in mensely grateful for the Lutheran churc in Jerusalem with its evangelical dignit

At Galilee, there are only the lilies o the hillside, the calming reflections in th water—and the New Testament to rea What flowed to us out of the past as w stood together on the Mt. of Beatitud was the recollection heaped up, of all th Jesus did for people, of his simple co cise word of life, of his ever-willing ha of healing, of his unfailing ability to ma life new.

The sun was setting as we left Galil on our return to Haifa. The Syrian cli had turned to rose. One bright eveni star stood above Mt. Tabor, and on eve side in the gathering dust the lights cities set on hills became a benedictio to a blessed day and a fresh call to di cipleship—"that men may see, and gi glory to the Father."

The Future Looks Good to P. H. Roth

The life of Northwestern Seminary's president emeritus reflects half a century of Lutheran growth in the Midwest

by VIOLA L. SCOTT

I HAD A PROBLEM as I sat opposite Dr. . H. Roth, president emeritus of North-estern Lutheran Seminary. We were in ie study of his Minneapolis home and I ad come to interview him. But how do ou persuade a great man to talk about imself if he is too modest to comply?

Oh, he was willing to talk—about his on Paul who is president of the Wiscon-in Conference; of his daughters Sally nd Barbara; and about Amalie who is ie wife of Pastor John Shannon. After hich, very neatly, he turned the conver-ation to the subject of his father.

"There was a man! Remarkable home issionary! He established eight or nine utheran congregations during his 15 ears in Utica, N. Y. Came right from hiladelphia Seminary. He organized iem without any help from the outside. ll self-supporting from the start, and he ot ministers for every one of them."

Was it from him that "P. H." had in-erited a missionary zeal, and how far ack in his family did this interest in the hurch extend? Had his grandfather—?

"No. My grandfather wasn't a min-ter, but his brother was. My father's wo brothers entered the ministry, too . . . And Sam—you know my brother am. Also two of my cousins—Paul Vagner Roth, and Carl."

DR. P. H. ROTH AND ALTAR RAIL
Point of departure for venture in faith

When P. H. Roth was 15, his father left Utica to become president of Thiel College. "P. H." became interested in literature and languages — German, French, Latin, Greek, Hebrew. He decided to go to Johns Hopkins for graduate work and major in literature, but his family wanted him to study theology for at least one year. "After some urging I agreed."

That year (1903) was the decisive one in his choice of a life work.

"After being in the seminary, literature, etymology, things like that seemed unimportant compared to dealing with people."

In 1906 he graduated from the Chicago Seminary and was ordained as Northwest Synod pastor in Salem Church, Minneapolis.

"I must show you something." Dr. Roth led the way into the front room of his study. I say "front room" because the study had burst at the seams. A wall had to be removed between two adjoining rooms to accommodate all the books, memories, and family Americana dating back to 1756 when his grandfather, John Roth, arrived in New York from Saxony.

Dr. Roth's hand, in a gesture almost of benediction, rested on a span of church altar rail. The polished wood glowed.

"This is the section of Salem's altar rail at which I knelt for my ordination. When the church was remodeled some years ago they made a gift of it to me."

His first pastorate was in Beloit, Wisconsin. It was a tough assignment. Home mission work was just beginning in the Northwest Synod and had to cope with rigorous opposition from foreign-speaking churches. Missionary salaries were low.

Synod and congregation shared in the pastor's support and frequently both were a little perplexed how to provide it at a After paying his own parsonage rent the was little left of that income, one reas why Pastor Roth was still unmarried.

"I was a greenhorn when it came women's work in the church." He sho his head. "They asked me what to do a Ladies' Aid meeting and I said, 'We I suppose we should have some refres ments.' "

There had been other problems. H had to conduct worship in makeshi quarters, which meant sweeping the flo before service, setting up chairs, an turning pictures to the wall. "The su jects were hardly conducive to worship

A building of their own and a lot put it on were prime necessities. He to "a begging trip" through Pennsylvan and New York where he gathered "in l tle drips" $1,500.

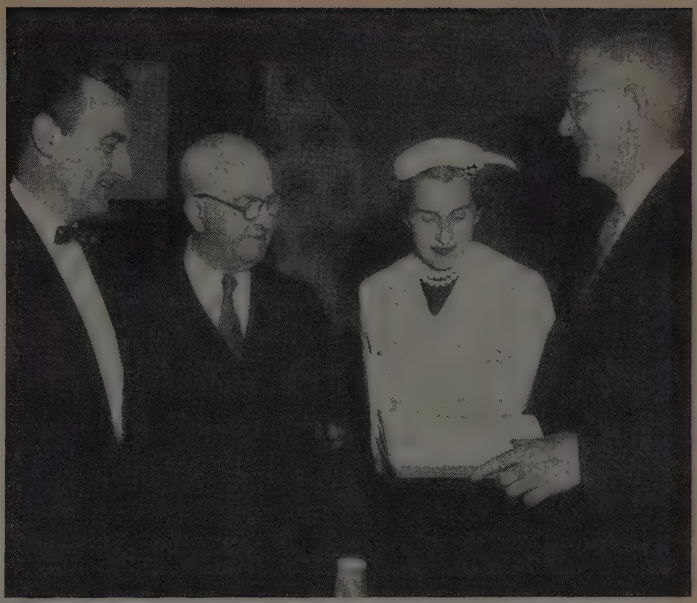
While serving at Beloit he traveled Chicago Lutheran Seminary in Maywoo Ill., several times a week to teach H brew and lecture on various subject When called to St. John's in Maywoo he continued to teach on a part-time bas until 1917 when he became professor church history.

In 1920 he left Maywood to assist establishing the future Northweste Seminary. Its four-man faculty consist of himself and Drs. G. H. Gerberdin H. B. Reed and Joseph Stump who w its first president.

"Our seminary was in a big Chica mansion the first year. Then we decid to move to Fargo, North Dakota, but was soon apparent that this location w too remote to serve its purpose."

The seminary then moved to northea Minneapolis where it prospered so we that in 1940 it became permanently l cated in the beautiful Pillsbury mansio

In 1935 Dr. Stump died and P. H. Rot became president. He served in th



NORTHWEST SYNOD HONORED DR. ROTH ON 50TH ORDINATION ANNIVERSARY
With seminary president emeritus, receiving bound volume of letters from friends and former students, are son Paul, daughter (Mrs. John Shannon), and Northwest Synod's former secretary of stewardship, George McCreary

apacity for 15 years during which enroll-ent increased sixfold. He attributes the ccess of the seminary and the growth the synod to their leaders who "stressed ound conservative Lutheranism and a uther-based theology" and to a "mis-onary urge among the people of the orthwest Synod."

P. H. Roth gazed out of the window. Of the four of us they've all passed away xcept me," he said. "I was the young-st."

A slow smile chased the pensive ex-ression from his face.

"I've been in this house 36 years—a reat apostle of inertia." He was laugh-g at himself again. "I have a dreadful llergy toward labor."

HIS OFFICIAL RETIREMENT as head of the seminary has only increased the demands on his time and energy. Everywhere people crowd to hear his eloquent sermons. His secret of success in the pulpit stems from the fact that he "talks *with* them, not at, or for them." He gives Christ-centered answers to the many problems that beset people.

What did he think of the impelling drive toward security?

" 'Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.' " His reply with Acts 4:12 was prompt. "People should not idolize security by setting their hopes and basing their lives on things that pass away.

The great god of the present is material things, and when you put them in the place of God they are idols."

THE VETERAN CHURCHMAN is concerned about the Christian's failure to witness to his faith in his daily life. The church, he feels, is thoroughly organized in its efforts to reach the unchurched. It is, if anything, overorganized, he says.

"So much material comes to one's desk that it can't all be read. The best contact is still that of person-to-person. Evangelism ought to go on in every congregation without all this outside promotion. Too many people neglect the fact that the Christian life is lived in the daily walk —in your contact, for instance, with the people who deliver things to your door."

What about the lack of sufficient leaders in the church?

"There should be a lot more attention on the part of pastors—and people—in picking out able young fellows for the ministry. Too many men want to go into specialized work instead of being 'just pastors.' We're short of pastors, in part due to the spirit of the age. People are set on making what they call a success—position, money, security.

"The example of a pastor in his congregation is the most powerful factor in getting young men into the ministry. Where the pastor is respected, young fellows will be drawn to church work."

THE CHURCH is not entirely to blame for lack of leadership, he said. Yet, he added with a smile, it might be at fault in some respects.

"The ways the devil has of confounding people." His blue eyes sparkled: "Counting people at a church service! Putting things in your pew to fill out to show you were there."

And there were other things, too, which he felt might best be omitted. Announcing the annual smorgasbord, or the weekly meeting of the Ladies' Aid and the Brotherhood, from the pulpit or, worse, before the altar. Incongruous things that destroy the mood of worship.

"Why," he said with a chuckle, "they're almost as bad as an anthem."

THE AFTERNOON GRAY was deepening. I asked Dr. Roth whether he was doing any writing.

"I hate writing," he said calmly.

Yet, he wrote *The Story of the Northwest Synod* for its fiftieth jubilee. He wrote all issues of the seminary bulletin until he retired, and all the synodical stewardship letters for thirty years.

He is reading a lot these days—new books, and some favorite old ones.

"If you want me to 'blow' about something I've done," he said with a little laugh, "just say that I've read all twelve of Toynbee's volumes, and I'm proud of it. I don't accept his conclusions on everything. He seems to think there should be a sort of blending of religions."

DID HE DISAPPROVE, then, of blendings? Of mergers?

Not of the new Lutheran merger, though he holds a deep sentiment about the old synod.

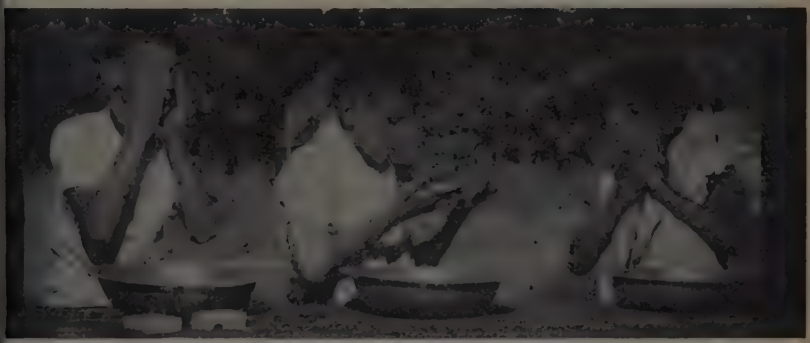
He spoke slowly, as though reflecting on years of memory and experiences in the church. But his words, when they came, showed plainly how his years as a leader in the church have made the Northwest Synod the inspiration it is.

"There'll be more than the average amount of changes for our Northwest Synod, you know. Compared to the Scandinavian groups we're very much in the minority here. But I'm for it." He was thoughtful. "I think it's worth sacrificing for."

Togetherness Is Mostly Fun

THE UNEXPECTED doesn't surprise the staff of Camp Wilbur Herrlich. Last year, a counselor asked a skinny boy if he could swim to the float. Lazio Lipovics of Brooklyn, N. Y., squinted at the water below and grinned: "I swum farther than that when I left Hungary," he said. "I had to cross the Danube to get into Austria, and it wasn't good weather for swimming either."

Wilbur Herrlich is a camp operated by Lutheran Social Services of Metropolitan New York that teaches children how to live with each other and with themselves. Campers represent all races.



PICTURES: Top—"Sometimes I get homesick"

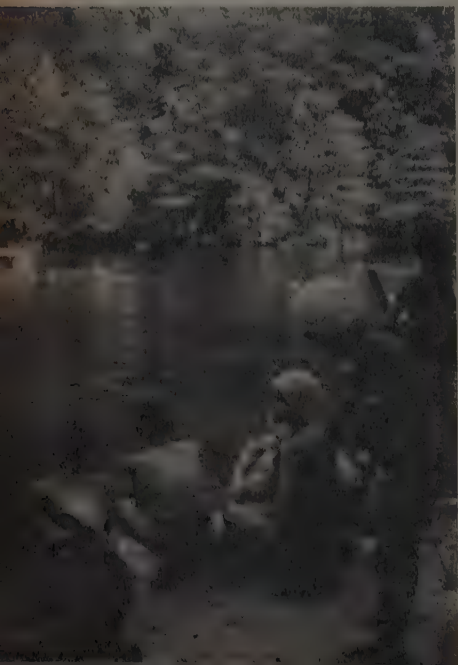
Above—"They made us wash with soap . . . !"

Left—"We made our own headbands for Indian Day"

STORY BY
PAUL VALENTINER

PHOTOS BY
F. ROBERT BAUER

"Counselor showed us how to make a real Indian tent, and then there was swimming."



THE FACT that last year all but o camper were Lutherans represents change in policy. Camp Herrlich h been in operation at Towners, l than two hours from Manhattan, sin 1921. It was a welfare camp und Lutheran auspices, intended for ch dren from the city who needed a su mer vacation. Most children had connection with the Lutheran churc Lutheran children were sent to cam of other denominations.

In 1958, the decision was made give priority to Lutheran childre Enrollment for the four two-we camping periods was 264. The can is co-educational, ages 7 to 12.

They come from all walks of li are admitted after an interview wi a case worker, mostly pay their fe

THE CAMP, says Pastor Robert Bauers, director of Lutheran Soc Services, seeks to "provide opp tunity for group living experience a Christian atmosphere, with spec emphasis on spiritual growth and d velopment of emotional maturity."

This sort of "training in togeth ness" requires special provisions f children who grow up in the city, m never have adapted to group life.

There is one counselor for every campers, with the counselor being constant companion and instruct Counselors are drawn from colle students who volunteered for the su mer service project of the ULC Boa of Higher Education. For them t group living in camp provides an i portant experience. Camp director Arthur Fugelsoe, a schoolteacher a active ELC layman. This year's tw month season now in progress h camp filled to capacity, 72 children each period.

When the chaplain spoke from the boat, ey called it Galilean vespers. We liked it."

AS PICTURES on these pages show, ampers have a busy life and plenty of pportunity to find out something about ach other and themselves. Some are shy, ome are brave, but ultimately all gain rom the common experience—even the ounselors.

CHAPEL opened with the Kyrie one horning. As the chaplain intoned: "Lord, ave mercy upon us," one voice was eard over the chorus of response: There ain't no use askin' the Lord to ave mercy upon you, cause you ain't ad no mercy on them snappin' turtles!"

I didn't know it takes so long to make a ed. Now I know. But I still don't like it."

"I was always hungry, but when we had picnic on the lawn I could just eat and eat."

"They said I could draw anything I wanted. I did. Sometimes I just made crazy lines."

"They took us to a dairy farm, showed us what they do with milk. Lots of machines."

"I did a lot of fishing. Never caught a thing"

CAMP WILBUR HERRLICH owns close to 300 acres of meadows and woodland complete with a seven-acre lake. So far 150 acres are developed for camp use. They serve present purposes of the agency but would not allow for further expansion. Current plans call for development of an additional 100 acres as an inter-Lutheran project, making facilities available to adults and teenagers.

"This is where we sleep. Open on all sides"

FIVE MAKE A FAMILY

Second Thoughts

"WEREN'T YOU surprised?" I asked Dan as we drove home from the church supper.

"Surprised? At what?"

"That the Kents were there?" Regina Kent and her husband were on *my* mind. I thought of course Dan had them on his mind.

"Why should I be surprised?" Dan asked.

"Oh . . . you men! You're so exasperating! After all I've told you about Regina Kent! How friendly she was to us church people at first, then how she began to act as if we weren't good enough for the Kents, and how she suddenly became too busy with social affairs to do anything in church . . ." I ran down—not out of criticism, just out of breath.

"OH . . . YOU MEN, indeed!" Dan laughed. "Oh you women! You always have a bone to pick."

"I suppose we do. But the rub of personalities on one another is fascinating, and women like to talk about such things. Most of us in the altar guild and ULCW have had our innings with Regina Kent. She's so well-dressed, good looking . . . poised. We all liked her at first . . liking frosted with envy."

"But envy got the better of you, Connie?"

"No . . . not really, Dan. Regina Kent's been pleasant to me, but she treats us as if everything we do is childish and dull.

"Then, I didn't like the way she acted toward Doris Detrand, when Bill Detrand and Mr. Kent were both worrying about their jobs. But that friction blew over."

"Most frictions do," Dan murmured. "I still don't see why I should be surprised that the Kents were at the church supper tonight."

"YOU'RE DELIBERATELY *not* seeing. Regina Kent hasn't been to church for weeks. She came to altar guild a few times, then hinted that she had more interesting friends elsewhere. She said she'd join the ULCW and then said she had too many pressing social engagements.

"She told Claire Mawson that she spent too much time on church work and she ought to get out in the world and do something. Claire hit the roof—to me, not to Regina Kent. I was blamed because I introduced Claire and Regina."

Dan took one hand from the wheel and patted my knee. "There . . . there . . . don't get so excited. Judging by what I observed tonight and by what I heard Kent say, they're still interested in church affairs, but find that life is crowding them.

"Mr. Kent said he'd always wanted to sing in a choir. So I introduced him to some choir couples at their table. It's a beginning. He may find that one of his business clubs is not as important as he thinks and he'll give it up for choir practice.

"Mr. Kent will be a good church member some day. He's solid and a keen thinker. He and Bill Detrand seem to

get along fairly well, now that there is no longer any question of competition for jobs. Maybe, now that Kent feels secure in his firm and in the town, he'll turn to the church as a place to use some of his energy and talent."

"And Regina Kent?" I asked in an unbelieving tone. "I suppose she'll suddenly start coming to altar guild?"

"Honey, don't be like so many other women. I hear this kind of talk at work."

I SMARTED under his rebuke but sought to justify myself. "I suppose we women are all alike . . . envious . . . gossiping . . ."

"No, you're not all alike. That's why I married you and not some other woman. *You're* usually quite fair in your judgments of people. You talk about people humorously but not maliciously. There's a big difference. I think some of the church women have a chip on their shoulders about Regina Kent. I wish you'd get rid of *your* chip."

"Are we having a quarrel or is this just a lecture?" I asked humbly. Dan and I seldom become this serious about such discussions.

"Neither. It's a scolding. To make a better woman of you." Dan spoke humorously, but seriously, too. "Kent's a good mixer and he has a job that requires him to move about socially. I'll bet there are times he'd rather be home in his beat-up slippers. Maybe his wife feels that same way sometimes. But they *have* to be in the social swim. Their social life tends to crowd out their church associations. It might for us, too, if we had to keep up a crowded social schedule as a part of my job. We'd have that much less time for church and for our children, too."

I BLINKED. I was affected by Dan's scolding. I sat silently for a few minutes, knowing that I deserved his criticism. Then I said, "We're lucky. We can put on our beat-up slippers and stay home if we want. Maybe Regina Kent is just pretending to like the social whirl to save face."

As Dan turned into our drive, I asked. "What time is it? Only 9:00! Early. There's still time . . ."

"Time for what?" Dan drove into the garage. "Hurrah for Pete . . . he opened the door for us."

"Time to arrange a little get-together for the beat-up slipper club."

Dan looked bewildered. "Tune me in to your wave length!"

BUT I WAS already out of the car and on the way to the back door. I called to Karen or Pete or Sue or any other children inhabiting Melton Manor, "Hi, kids. We're home." I picked up the receiver and dialed Doris Detrand, as I took off my hat.

"Doris? It's Connie. We missed you tonight. Dan and I saved a couple of places at our table until we saw you weren't coming. Fun to get together at supper . . . just we marrieds, without the screaming kiddies.

"Doris, the altar guild meets at your house this week? Please call Regina Kent and ask her to come. I'll call her, too . . . just for a casual chat. I know . . . she's refused so many times . . . But, Doris, this time will be different. The Kents were at the supper tonight, and Dan thinks . . ." I looked up as the kitchen door banged.

"So . . . that's it," Dan said. "Plotting with Doris, again. Give her my love."

As he went into the hall, he gave me a quick hug. "Good for you, Connie. It takes only one or two people to start a new trend . . . the be-nice-to-Regina trend. You won't regret it."

WORSHIP NOTEBOOK

A MEMORIAL FOR MARY

SOME PEOPLE are coattail riders. Because they have been attached to the great persons of history, their names are not forgotten.

Something like this happened in the little town of Bethany. Jesus sat eating with his disciples in the house of Simon the leper when a woman came in and poured some very costly perfume upon his head. In answer to their surprise, Jesus replied that she did it "in preparation for my burial," and then added: "Wherever this gospel is preached in the whole world, what she has done will be told in memory of her" (Matthew 26:13).

There is a similar story in the seventh chapter of St. Luke's gospel. Although no one is certain who the woman was, tradition has associated her with Mary Magdalene. We don't know much about this Mary. Generally she is regarded to have been a sinner, "Mary called Magdalene, from whom seven demons had gone out" (Luke 8:2).

But her place, whatever her past had been, is assured for all time as the person who first saw the risen Christ. Weeping and lamenting the loss of her saviour, she speaks to the angels at the empty tomb, and then is suddenly confronted by a man she believes to be the gardener. To him she tells her troubles and it is only as he speaks her name that she knows him. "Rabboni," she exclaims.

MODERN NOVELISTS often seize on some brief mention of a person in Holy Scripture and let their imagination soar to all sorts of fancy. They have given much attention to Mary Magdalene. She is pictured as a fallen woman, the sin-twisted, licentious, devil-may-care sort of person who under the touch of Christ has had her life turned about.

THE CHURCH of the Middle Ages needed little excuse to keep saints' days. It was natural for the church to commemorate those who had been close to the Saviour both in his days upon the earth and in later years under the guidance of the Holy Spirit.

So lengthy did this calendar of saints' days become that it soon was necessary to prune away much of the commemorations. At the Reformation, saints' days, at least within Lutheran churches, were for the most part kept only for those persons mentioned in the Bible. Thus, along with the apostles, certain others were retained, and among them St. Mary Magdalene.

From about the tenth century, her day was kept in both the eastern and western churches on July 22. It is interesting to note that Luther desired that her day be kept in the calendar and as a result, many of the German books of liturgy kept July 22 as St. Mary Magdalene's day. Even to this day, liturgy of the Lutheran Church—Missouri Synod appoints a set of propers for her feast on July 22.

THERE IS THE question whether this observance can mean anything to modern Americans. Some will say that since the *Service Book and Hymnal* makes no provision for the day, why bother? Isn't there enough for busy pastors and people to do without beating the drum to get a lot of people to come to church on a midsummer weekday?

But why not? Isn't there anything to be learned from those who shared the life of our Lord upon the earth some 1,900 years ago? Isn't it possible that the wondrous experience of a woman in the garden on the first Easter morning can inebriate us with the excitingly burning grace of God? Or shall we relegate Mary Magdalene, ex-sinner, to an occasional sermon illustration only on Easter morning?

Her life, her example is something we all need to ponder. There are too many of us who have the notion that the church is an exclusive club of people who are somehow different than those on the "other side of the fence," to whom we condescendingly refer as "they." "They" are the drunkards, delinquents, adulterers, cheats. And "they" are the ones we don't expect to see in our churches.

SOME PEOPLE have not been welcomed heartily in our churches because their clothes are not as neat as ours. But this is mild compared to the hue and holler that assaults the heavens when certain "sinners" dare to seek a pew in some churches.

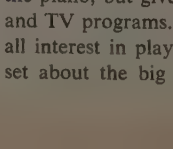
Have we become so self-righteous that we feel we can look down our noses at those persons who, weighted under their own failures, seek the peace of Christ in our churches? Do we like those of old cry out against the wicked woman who poured perfume on Christ, and fail to recognize that all of us stand in need of his mercy and love?

Perhaps all of us have to probe deeply into our own beings and discover all that separates us from God. When we do, and when we see the enormity of our error, we too will come to recognize how very much we need his comfort. And only after we have known forgiveness, the absolutely unconditional pardon of God, can we appreciate the needs o others.

The figure of the woman possesse with seven devils ought to be a constan reminder of how much we need God' grace. Out of her own miserable lif there came the unforgettable experienc of Easter morn. To a woman who ha sinned and had been forgiven came tha gloriously wonderful moment when sh could look into the face of the risen Lord

Today there are thousands of Mar Magdalenes. They walk the streets. The haunt the bars. They flirt and cheat They have allowed their own selfishnes and desire for a good time to deprive them of God's love. Yet each is poten tially capable of the joy known by th first Mary. The doors of the church mus never be shut to them. The memoria mentioned by Christ which stands wher ever the gospel is preached is their beaco which leads to Christ.

—EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Music?

QUESTION: Joel is eleven. He is in m Sunday school class. At an early age h showed an interest in music, and mad unusual progress when he started piano lessons. Now he takes little interest in the piano, but gives a lot of time to radio and TV programs. He seems to have los all interest in playing. His mother is up set about the big change. She has been

urging him to get back to the piano, but he does not respond. She is threatening to forbid his listening to the radio and TV shows.

REPLY: A number of causes are probably back of Joel's change. It is likely that his interest in radio and TV is one of them, but that hardly explains the whole matter. The boy is on the threshold of adolescence, about to enter junior high. As a younger child he probably followed directions rather fully, but now he is eager to pursue his own interests to a greater extent. He is advancing in the spirit of independence. Various interests and appeals are calling him.

In the midst of these changes, piano lessons may seem dull and tedious. They are competing against novel and dramatic factors. In such a case it may be prudent to omit instruction for a while, with the understanding that it may be resumed later. It is possible that a change to another instrument would have an appeal. It may be that, at his age, piano lessons may seem a bit "sissy." It could also be that Joel's mother is expecting too much from the boy, that he is annoyed by the extravagant requirements.

Joel's mother should not press him. She should let her own musical interests find a different expression. If possible, the boy ought to be kept in touch with persons who have musical interests. If he really has the musical capacity you think he has, the interest will probably return after a while.

But are you sure he possesses real musical talent? I have heard a good many parents gush over the supposed abilities of their children, which, they think, would be developed if they would only practice faithfully. Some of them are right, but most of them are mistaken. The inherent musical abilities of most children are but moderate, as far as performance is concerned, but they can go far in musical appreciation and enjoyment.

Improve intelligence?

QUESTION: Is it true that taking benzedrine will give one greater intelligence? Last week in a book review club one of the men told us it raises the intelligence quotient. He reported cases of young people taking it before examinations in order to make good marks. I had the impression that one's mental abilities are fixed at birth, that they are unimprovable.

REPLY: Your original impression is correct. Neither benzedrine nor any other drug now known will improve anyone's intelligence, though various false assumptions along this line have been given publicity from time to time. It is known that certain conditions, such as state of health, fatigue, home background, acquaintance with language, or manner of administering a test may influence intelligence quotients to a small degree, but that does not indicate any real change of anyone's basic mental capacities.

Medical authorities say that people who are well-balanced in regard to their moods feel little or no psychological effect from benzedrine. Persons who suffer from a sluggish mood, or from fatigue, are said to become more cheerful, energetic, and active for a relatively short period of time. But the drug may generate an undesirable craving for it. There is no lasting benefit, any more than from a cup of strong coffee. It is better to learn to use well what God has given us and ignore such questionable helps.

THE LETTER TO THE HEBREWS

Read Hebrews 10:19-25

JESUS AND ALL he has done as high priest have a direct bearing on a Christian's life in this world. This is the theme that begins here with verse 19.

One can gather from verses 19-25 that the heart had somehow gone out of the first readers' enthusiasm for their faith, their worship, and their practice of Christian living. It is not difficult to imagine the extent to which the wear and tear of troubles and unfavorable times had worn down their zeal. In these verses there is, furthermore, a strong hint that doubts and uncertainties had crept into the readers' thoughts.

IF THE first readers of *Hebrews* had formerly been Jews, as the whole tone and argument of the "letter" seems to indicate, it would be no great surprise if, under certain conditions, they occasionally questioned the wisdom of having become Christians.

Since Jesus had not returned to earth as the first Christians expected soon, the question no doubt often arose over whether or not he would ever return.

Had the first readers made a serious mistake in accepting Jesus as Lord and as the fulfillment of Jewish hopes? Maybe they had been wrong to leave the mother-faith of Judaism and to submit to baptism in Jesus' Name. Was he really reliable? Did he relate them securely to God? Were their sins truly forgiven, and were they really caught up into an inseparable fellowship with God?

The writer of *Hebrews* answers all these questions with a resounding affirmation. Yes, Jesus is reliable, he says. In all that he had written thus far, he had shown them why that was so. Anyone who is united in oneness with Jesus Christ can be quite confident that Jesus' sacrificial obedience to God's will has made it possible for him to live in God's presence and in fellowship with him. The writer puts it this way "We have confidence to enter the sanctuary by the blood of Jesus . . ."

JESUS HAS done for his people what the tabernacle-temple sacrifices could never do. Before he came to earth to be a man and to experience man's death in a sacrifice of perfect obedience, man and God simply lived separated from each other. Nothing so eloquently reminded the Jews of the separation than did the veil (or curtain) that hung before the holy of holies in the sanctuary.

But Jesus, in his humanity and in his obedience to God's will even to the point of death, has torn apart any veil separating men from God. Or, to put it in another way, he has carved out a new way to the Father in and through himself. A new concourse between God and redeemed humanity has thus been created. In it life, and not judgment and death, abounds.

Furthermore Christians need have no fear that there is now no one to intercede with God for them and to act in their interests. Jesus is that intermediary. He is the high priest for the whole new household of God, for the new Israel, for God's newly created people.

THUS THERE should be no reluctance to worship. Neither should the sense of sin and its contamination be so over-

powering that one must feel himself unable to approach God and adore him. Such thoughts can be put away forever.

If anyone thinks he needs to be cleansed (as blood and repeated washings were thought to cleanse Israel and her priests), let him be reminded that the real cleansing has been performed by none other than God's Son. He has taken the burden of guilt from men's shoulders. God has forgiven men their sins in the new age which Jesus has inaugurated! That long looked-for day has come!

Also, should anyone think he ought to have his body washed clean of sin's contamination before he can be restored to the company of God's worshiping people, let him be reminded that in his baptism (marked by repentance and the forgiveness of sins) this has already happened. That outward washing means for him far more than the ritual washings and bathings meant for Israel. It was the act that made him a part of God's people, cleansed and refreshed by God's Spirit in the company of others who are united to God's Son. Christians are not too "dirty" to appear before their Lord.

THE PASTORAL tone of such thoughts is clear, but it becomes strongest beginning with verse 23. The concise exhortations that follow reveal both the quiet urging and the deep anxiety of the author. Every positive word he uses was likely written in contrast to the attitude and activity of his friends. They were no longer certain that the promises held out to them in Jesus Christ were well-founded.

Our author insists that they are. If God has promised his people lasting fellowship and life with him by way of his Son, those things his people will have. He thus calls upon his friends to *trust* God. That God would fulfill his promises has always been the hope of the church. It is that very hope which each one confessed when he first became a Christian. Don't lose it, the writer cries to his friends. It is anchored in *God!* To lose that hope is to let go of faith altogether.

There then follows in verses 24 and 25 one of the greatest passages on the Christian's place and purpose in the community of the church which can be found anywhere in the New Testament. In the family of God and of his Son, men are to live for the sake of each other. What earthly security they may find, they will find in each other and not in what they possess or in what kind of government under which they live. It comes from the mutual consideration that grows out of the oneness of all those united to Jesus Christ. It is God's gift to his people.

THE REAL FUNCTION of Christians, their objective in fellowship together, is that of encouraging love in one another and of stimulating each other to do good works in this life. The writer of *Hebrews* is also anxious that his friends shall not neglect meeting together (presumably for worship) as apparently some in the church were in the habit of doing.

For reasons not known to us (maybe out of a sense of superiority or out of fear of being persecuted) there were already in that day those who were absenting themselves from the Christian gatherings for worship. Obviously—and the whole of *Hebrews* argues the point—no fellowship with God can be maintained under such circumstances.

The worship of God is vital to both faith and life. Without it neither can exist. Christians are to encourage each other to worship. They must not forget that they live constantly in the shadow of the approaching day of judgment when this age, and this world, and this life are no more. —ROBERT A. BARTELS

BOOKS

TEEN-AGERS AND THE BIBLE

Youth's Companion to the Bible. By Ralph D. Heim. Muhlenberg Press. $3.75. 245 pages.

The author's purpose is to provide help especially for high school youth. He accomplishes his purpose. The book is readable, gives evidence of research, and is filled with statements which ought to challenge the reader and motivate continued interest.

One should approach the Bible with "sense"—common sense, historical sense, literary sense and religious sense . . . "The Bible's meaning is often wrapped in a half-poetic package; indeed a third of it is poetry." Almost every statement gives information in a beautifully simple way or conveys a word picture.

Each major section of the Bible is treated in a general statement short enough to keep interest high and informative enough to challenge the mind. Each book of the Bible is introduced individually and these introductions are captivating for the young mind. They also tend to aim at questions uppermost in the high-school question box. For instance, the first five books which were completed in the fifth century B.C. were . . . "written by a process called compilation." As for Leviticus, "If you go to a lawyer's office you will almost surely find long shelves filled with books of law." Deuteronomy "was a favorite with Jesus" and "Matthew is used in our Protestant church schools more than any other." Judges "reminds an American reader of our own nation's era of Indian wars."

The author has included timely and pertinent helps. There's a Hebrew calendar and a list of the principal Jewish feasts and fasts. The chart of the time of the prophets and the outline of the missionary journeys are well worth including. Reviews, previews, pictures and time charts are splendid.

The short resumé of the intertestamental period provides a hook which pulls together Old and New Testaments. There are also suggestions as to the best possible use of the contents. The selection of biblical passages is done with care and thoroughness and comments on them are stimulating and may provide real exercise in Bible study. Youth—and adults—will appreciate this book and, wonder of wonders, it communicates!

Lenoir Rhyne College INEZ SEAGLE

GUIDE FOR BIBLE READERS

How to Read the Bible. By Julian Price Love. Macmillan. 189 pages. $3.95.

The publication of a revised edition of Julian Price Love's *How to Read the Bible* which appeared first in 1940, is itself testimony to the continuing value of this book of fewer than 200 pages. The revision has not altered the original greatly.

The author realizes that the Bible is not read extensively and feels that the main reason for the neglect is that people do not know how to read the Bible profitably. The book does not summarize the Bible or presume to be a substitute for it, but rather seeks to guide and to whet the desire to read the Bible itself.

Love outlines several plans for fruitful reading of the Bible—by topics, by books, by parallel passages and by "units of reading." One chapter attempts to help the reader relate the Bible to his personal experiences in life. Another chapter suggests a plan for reading the Bible with children.

This book would make an excellent addition to a parish library, a church school teacher's library, or personal library. Its value, however, like the value of the Bible, lies not in its possession but in its use.

Fremont, Neb. ALLAN HAUCK

A JEWISH CHRIST

Jesus in the Background of History. By A. Polack and W. W. Simpson. Robert M. McBride Co. 160 pages. $3.

Because of the existentialist mood which pervades our generations, New Testament scholars have been more concerned with the messages of the Christian communities

han with the person who is its Lord. Here s a book which is concerned with the hunan personality of Jesus and his impact pon the historical process. It is the product f collaboration between a Christian who ccepts the Christological claims of the Church and a Jew who rejects them.

Apparently the Jew, Mr. Polack, wrote he original text. This was then revised by Mr. Simpson wherever agreement could be eached. When no agreement was possible ue to the divergent creedal stance of the uthors, the Jewish point of view was left n the text, but extended footnotes over the nitials "W. W. S." were appended to explain he Christian interpretation. Since these ootnotes are printed as italicized pararaphs in the body of the text and not at he bottom of the page the book presents an xciting running dialogue between the two uthors.

Jesus is represented as the product of a eople whose destiny in history was deterined most emphatically by the discovery n the Temple during the reign of King osiah of a book that is generally associated ith Deuteronomy. Coming out of the hisorical matrix which was formed by this euteronomic challenge Jesus presented a essage which was of such character that, hrough the efforts of Paul, the narrow Jewh exclusiveness was transformed into a anscendent, universal faith.

It will be a jolting experience for many hristians to read Mr. Polack's appraisal f the character and work of Jesus. The ystery of the parables is in their clever-ess, the miracles are hypnotic tricks, the mple cleansing was a fit of temper which aused Jesus' downfall, and the cross was miscarriage of justice primarily on the art of Pilate. But Mr. Polack is more ocking when he submits Jesus to a modn psychological analysis and finds him ffering from "an inner lack of confidence," udden fits of wilfulness and temper," and oods of "bitterness of heart."

Mr. Simpson, of course, questions every he of these judgments with the utmost paence and clarity. The book is well worth reading and re-reading by Christians so as to gain an insight into the Jewish mind and to see how their Lord is viewed by those who reject him.

ROBERT PAUL ROTH

Columbia, S. C.

MACKAY FESTSCHRIFT

The Ecumenical Era in Church and Society. Edited by Edward J. Jurji. Macmillan. 238 pages. $5.

This "Symposium in Honor of John A. Mackay" has been prepared on the eve of his retirement after 22 years as president of Princeton Seminary. Editor Jurji has asked fellow faculty members at Princeton and well-known men in the church throughout the world to write on the subject of concern to Dr. Mackay: *The Ecumenical Era.*

The essays are grouped in three sections. Part one, "Structure and Theology" has been contributed by W. A. Visser 't Hooft of the World Council of Churches and Princeton faculty members George S. Hendry and Emile Cailliet. The theology is Calvinistic with a stress on the Order of God.

In part two, "World-Wide Scope," there are forceful and disturbing insights into the challenges and problems of world missions today. A healthy mixture of basic issues and practical questions are provided by the following authors, all much involved in foreign missions: Eugene Carson Blake, Hendrik Kraemer, Norman Goodall, G. Baez-Camargo and Paul David Devanandan.

The most exciting single essay is in part three, "The Message and Its Communication." F. W. Dillistone, dean of Liverpool, England, writes under the intriguing title: "The Encounter Between Christianity and the Scientific Ecumenical Movement." As he deals with "the Cathedral and the Reactor," "Organic Man and Organization Man" and "God and Machine" his readers are aware that there are indeed ecumenical (or world) views contending for man and society. The issues are made quite clear. Essays by D. T. Niles of India and Elmer G. Homrighausen of Princeton complete the final section.

OTTO A. BREMER

Chicago

President Sigmar (center) and Secretary Olafur Skulason welcome pastors from Iceland

ICELANDIC SYNOD

SELKIRK, MANITOBA, JUNE 23-26

Two pastors from Iceland enter the synod

By OLAFUR SKULASON

AN OLD TRADITION in the Icelandic Synod was revived at the 75th annual convention when Dr. Valdimar J. Eylands, synod vice president, presented a paper on "The Hereafter in Jewish and Christian Thought." Dr. Eylands prefaced his lecture by stating he was afraid everybody in the audience would prefer to postpone the hereafter since it was already 10 P.M. But his lecture constituted one of the highlights of the convention and was much discussed.

It used to be a custom in the synod at every convention to have at least one theological lecture. To judge from the reception at this convention it seems likely that in the future this practice will be resume

Another convention highlight was the r ception of two new pastors into the syno Both were born and educated in Icelan One, the Rev. Jon Bjarman, came last fa to serve the Lundar congregation, Lunda Man. The other arrived during the conve tion, having been ordained a few days pr viously by the Most Rev. Sigurbjörn Einar son, who himself had been consecrate bishop of Iceland just the day before t ordination. Present at the consecration well as at the ordination were ULCA Pres dent F. C. Fry and the Rev. Eric H. Sigma Icelandic Synod president. This young mar name is the Rev. Ingthor Indridason and h has accepted a call to Herdubreid congreg tion, Langruth, Man.

Chester A. Myrom, United Luther Church representative, spoke four tim during the convention.

He answered questions regarding the pr

posed merged church such as: "Why are we merging?" "How large will the new church be?" and "When will it come into being?"

Delegates adopted a budget of $29,475 of which 70 per cent is to be sent to the ULC treasurer—the highest ever adopted.

The convention adopted the "stewardship plan" of the Lutheran Laymen's Movement as the stewardship program of the synod for 1959-60. All congregations are to remit at least 20 per cent of nondesignated offerings for the wider work of the church through the synod treasurer. It was recommended that all congregations have only one treasury for council and Sunday schools.

One new congregation was received into the synod, Trinity Church, Camper, Man. President Eric Sigmar, Secretary Olafur Skulason, and Treasurer Oscar Bjorklund were re-elected.

The last session of the convention took place at Gimli, Man., in the Bethel Home for the Aged which is owned and operated by the synod. The president dedicated an altar donated by the synodical Luther League, the Viking League. A painting by one of Iceland's greatest painters was presented to the home, a gift from the state and church of Iceland.

letters to the editor

Biblical grape juice

SIR: The article, "Wine or Grape Juice?" (*June 17*) is in error when it states that "oinos" in the New Testament refers only to wine—the fermented juice of the grape. *Oinos* covers "the fruit of the vine," the only words that our Lord used in mentioning the liquid employed in the sacrament, whether that fruit be in its unfermented or fermented state. This is proved by the Hebrew word *tirosh* in the Old Testament being translated in the Septuagint 36 times by the Greek word *oinos*, and *tirosh* like *oinos* included the fruit of the vine in every stage of its liquidity, from the fresh juice to its fermentation. So that the answer to the question, "Is the use of grape juice in the Lord's Supper valid?" must be an unqualified, "Yes!"

G. ARTHUR FRY

Pittsburgh

SIR: I can't see how anyone who studies the Bible can sanction the use of wine, an intoxicating, alcoholic beverage, in the holy communion. "The fruit of the vine" (Matthew 26:29), to my way of thinking is the juice, right from the grape itself. It doesn't say "fermented fruit of the vine" or wine. Did you ever notice the young communicants accept the wine at the communion for the first time? It has caused me sadness of heart to see the terrible expression on their young faces. No wonder so many of our young people go astray. Ask them where they first tasted strong drink. Perhaps the answer would be "in our church."

Barnesville, Pa. RHODA PURNELL

Help for Hong Kong

SIR: I was very interested in the article on the Hong Kong refugees (July 1). Is there any way contributions can be made directly to the work other than through the too impersonal benevolence offering? I understand that the entire Protestant church through the World Council of Churches has given $75,000 to aid the Tibetan refugees, and have wondered what an individual can do about this tragic situation.

(MRS.) DOROTHY H. KEENAN

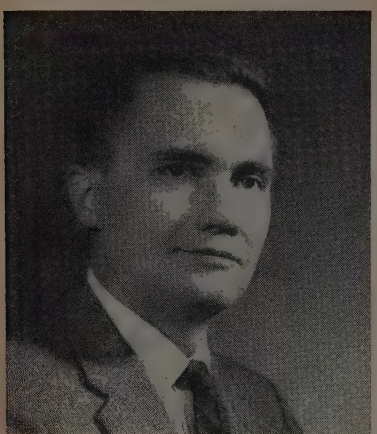
Flourtown, Pa.

SIR: We need more articles such as the one about the work in Hong Kong. The natural impulse is to send a check to Pastor Stumpf for his work. I don't imagine that he would mind if some contributions came directly to him. It has always been my contention that when such a story is printed for our enlightenment, we ought to be advised of what we can do to assist.

(MRS.) CAROL JOHNSON RIDDLE

Austin, Texas

Contributions to Lutheran World Action, which pay for wholesale shipments of relief supplies, produce ten times the results of individual cash donations sent directly to individuals administering a program. EDITOR



GEORGE TAMKE

WILHELM REUNING

Reuning and Tamke Join Susquehanna University Staff

SELINSGROVE, PA.—Dr. Wilhelm Reuning, head of the department of history and political science at Elizabethtown, Pa., College, and George R. F. Tamke, editor and artist, were added to the faculty and staff of Susquehanna University this month, President Gustave W. Weber announced early in July. Dr. Reuning will become Susquehanna's dean; Mr. Tamke was named director of public relations.

Dr. Reuning takes up his new duties on Aug. 1, filling the Susquehanna deanship left vacant last March with the death of Dr. Russell Galt, who had served in the post since 1938.

A specialist in modern European history, Dr. Reuning, 35, is a native of Mainz, Germany. In 1937 he came to the United States with his father, the late Rev. Wilhelm Reuning, a Lutheran pastor.

The younger Reuning, a U.S. Fifth Army veteran of World War II, obtained B.S., M.S. and Ph.D. degrees from the University of Pennsylvania. He served a three-year assistantship at Penn.

GEORGE TAMKE comes to Susquehanna with an impressive background in public relations, graphic design and editorial work.

A graduate of Wagner College, he holds a masters degree in fine arts and art education from Columbia University. In addition to his public relations responsibilities, he will conduct art classes at the university.

For the past three years Mr. Tamke has served as artist-editor and associate director of the Lutheran Laymen's Movement and Stewardship Department of the United Lutheran Church in America.

Still active in church publications, Mr. Tamke is now editor of *Lutheran Men*, the monthly magazine of United Lutheran Church Men.

Prior to entering full-time church work he was for seven years associated with the Livingston Publishing Co., Narberth, Pa., as editor, and production manager.

Mr. Dan MacCuish, who had been director of public relations and of admissions, will now devote his full time to the office of director of admissions.

Wagner Plans Ahead

A TWENTY-YEAR development plan envisaging enrollment of 2,000 full-time students and construction of 22 buildings has been accepted by the trustees of Wagner College on Staten Island, N. Y.

The plan, according to Wagner's president, Dr. Richard H. Heindel, represents "allocation of space and not necessarily the shapes of the proposed buildings." He said that some of the steps in the development plan will be taken only if sufficient resources become available.

An academic quadrangle to be developed around the existing main building and Sutter Gymnasium is among the plan's main features.

Student residential units and informal play areas will cluster around existing dormitories. The west campus will hold athletic facilities and public parking facilities.

Plans for both the library and a chapel are now underway. Dr. Heindel said that construction of these will start when sufficient funds are available from the current 75th anniversary campaign.

The chapel will be at the front of the campus, facing the main building as an integral part of the quadrangle; the library will be situated opposite the gymnasium.

A hall of science and a girls' residence unit are Wagner's next immediate needs, according to the president. "We have applied for a $400,000 federal loan for a girls' dormitory," Dr. Heindel said. "If received, the building would go forward immediately because of the pressure for admission."

He added that after the hall of science, Wagner would turn its attention to a student and conference center and additional gym facilities. "It is always possible," Dr. Heindel said, "that some of these proposed buildings and features of the plan may have special appeal to various donors, thus advancing the timetable."

Wagner, founded in Rochester in 1883, was moved to its 72-acre campus atop Grymes Hill, Staten Island, in 1918. A liberal arts college, Wagner's enrollment of 1,054 full-time day students last fall was an all-time high.

Mt. Airy Students Get Aid

AT LEAST six students of Philadelphia Lutheran Seminary will benefit annually from a $30,000 bequest made to the seminary this summer from the estate of Nellie O. Telleen. The bequest established the S. Frederick Telleen Fund to provide scholarships in attendance at the Philadelphia school. Selection of scholarship recipients will be made by the seminary.

Mr. Telleen, who died in February, 1955, was an active member of Advent Church, New York City. He served as treasurer of the National Lutheran Council and of the ULC Board of American Missions, was a member of the Lutheran Layman's Movement executive committee. Son of a pastor, Mr. Telleen was a vice president of the Chase National Bank. He retired from business in 1940.

Gettysburg Has Loyal Friends

A REMARKABLE BAND of 6,000 women, virtually unparalleled in American higher education, over a half century has contributed a third of a million dollars to Gettysburg College.

First major project of the group was erection in 1922 of a Student Christian Association building costing over $80,000.

The league has provided $30,000 toward furnishing women's dormitories, subscribed $135,000 to transform Brua Hall from an antiquated chapel into a modern music building. The league underwrote establishment of a well-staffed music department in the college curriculum and complete modernization of the interior of the old building. Latest project is to equip the college's new Student Union building at a cost of $50,000.

ILLINOIS

Augustana's Suzanne Johnson Is "Miss America" Candidate

ROCK ISLAND—Illinois' candidate for the Miss America title in Atlantic City next September will be 20-year-old Suzanne Johnson, a member of St. Paul's Lutheran Church (Augustana), Chicago.

Forty-eight hours after she was crowned Miss Illinois in state-wide competition, Miss Johnson was graduated *summa cum laude* from Augustana College here.

She also was named Miss Talent in the Illinois contest, for her lovely contralto voice. Among prizes she won were $1,400 in scholarships, a $250 wardrobe, modeling lessons and a modeling contract.

Suzanne has been active in the Chicago church where she was confirmed. She sang in the junior choir, was soloist for the youth choir, and is now a soloist with the senior choir. She served as secretary of the Luther League and was parish secretary for two summers.

She came to Augustana College after winning a high school music scholarship. In her sophomore year she won the Augustana Prize and the Theodore Presser music scholarships, and a full tuition Augustana Prize scholarship for her junior year. This past year she had a studio scholarship in voice and a half-tuition Augustana Prize scholarship. She defrayed part of her college expenses by working in the girls' dining hall.

MINNESOTA

College Conducts Workshop To Assist Church Libraries

MINNEAPOLIS—Methods of beginning, administering and maintaining successful church libraries were to be discussed and demonstrated July 10-11 at Gustavus Adolphus College during the first Workshop on Church Libraries to be conducted by a Lutheran college.

SUZANNE JOHNSON

Organized promotion of the growth o Lutheran parish libraries was begun by la people last October with organization of th Lutheran Church Library Association i Minneapolis. A quarterly journal, *Luthera Libraries,* was inaugurated under leadershi of the president, Erwin E. John, voluntee librarian at Mt. Olivet Church, Minneapoli

Mr. John co-operated with Miss Odru Peterson, librarian of the Folke Bernadott Memorial Library at Gustavus, in plannin the workshop. Members of the associatio from the different Lutheran church bodie were staff leaders and resource persons.

Lutheran High School Planned

MINNEAPOLIS — Ground was broken West St. Paul for a Lutheran high schoo first in the Twin Cities area.

The building will house six classrooms, office and a library at an estimated cost $100,000. Future plans call for a cluster five inter-connected buildings with a capaci of 600 students. Its cost will be approx mately $800,000.

The future St. Croix Lutheran Hig School is a project of the Joint Synod Wisconsin.

WISCONSIN

Synod Installs Lundquist, Appoints Kindem Secretary

By CHARLES A. PULS

MADISON — The Rev. George L. Lundquist, newly elected president of the Synod of the Northwest, was installed in office at a special service on June 28 in Redeemer Church, Milwaukee.

Dr. Paul Bishop, retiring president, was the installing officer.

To fill the position of synod secretary, formerly held by Pastor Lundquist, the synod's executive committee named the Rev. Ingolf Kindem, of Trinity Church, Appleton. President Lundquist will begin his new work on Aug. 1.

Mission Developers Are Active

ABOUT 100 ADULTS and more than 50 children will be on the charter membership roll at the mission being organized at Tuckaway, Milwaukee. Pastor R. W. Groth is the developer.

PASTOR JOHN SCHUMELL has come up with about 100 family prospects for a new mission at Granville, Milwaukee.

ST. JOHN'S CHURCH, Oshkosh, has offered to help start a new mission in northeast Oshkosh. The field awaits a developer.

GOOD SHEPHERD CHURCH, LaCrosse, has raised $31,579 in pledges for the mission's building fund. Holy Trinity Church, also in LaCrosse, is campaigning for a new church and parish house.

KING OF GLORY CHURCH, Milwaukee, has been offered $34,800 for its property to make way for a new expressway.

Council Executives Meet

TWO OUTSTANDING Lutheran theologians contributed to the program of the 18th annual conference of the Association of Council Secretaries held at Conference Point Camp on Lake Geneva, Williams Bay, Wis., June 21-27.

Dr. Joseph Sittler, Federated Theological Faculty of the University of Chicago, and chairman of the North American Commission on Worship of the World Council of Churches, led the Bible studies in Philippians.

Dr. Walter Leibrecht, director of the Evanston Institute for Ecumenical Studies, brought the Vesper meditations on the "Biblical Components of True Ecumenical Understanding." Dr. Leibrecht, a native German, studied at Zurich and Heidelberg and has served on the faculties of Columbia, Harvard Divinity School and Garrett Biblical Seminary.

Among other Lutherans in attendance were, from the National Council of Churches: Luther A. Gotwald (foreign missions), Harold C. Letts (divi-

LUTHERAN GROUP: (FRONT) REISSIG, JOHNSON, BAUTZ; (BACK) YODER, LETTS, GOTWALD, LEIBRECHT, SITTLER AND FRAZIER TOOK PART IN COUNCIL OF CHURCHES EVENT

WISCONSIN . . .

sion of life and work), William J. Villaume (social welfare), John H. Sardeson finance); and from area councils, Frederick E. Reissig and Harold M. Yoder (Washington, D. C.), C. Edward Johnson and Gerald C. Farenholz (Minneapolis), Charles Frazier (Pennsylvania), Donald F. Bautz (Michigan).

Mississippi ULC Women Elect President and Officers

JACKSON — United Lutheran Church Women of the Mississippi Synod met at Providence Church, Burns, in June to elect new officers. Fifteen delegates and many visitors attended the two-day meeting for which Mrs. William H. Matz of Texas was representative for the church-wide auxiliary.

Sister Louise Burroughs of the Board of Deaconess Work spoke on this phase of woman's work in the church. Miss Dolores L. Dohlen, missionary on furlough from India, made several presentations.

Re-elected to office were: Mrs. N. S. Cook, Sr., president; Mrs. W. E. Coffee, vice president; and Mrs. H. C. Linn, secretary. Other officers are: Mrs. L. P. Roberts, Jr., Mrs. Herschel Muckelwrath, Mrs. Walte U. Brown, Mrs. Wade H. Koons, and Mrs William L. Vineyard. —WADE H. KOON

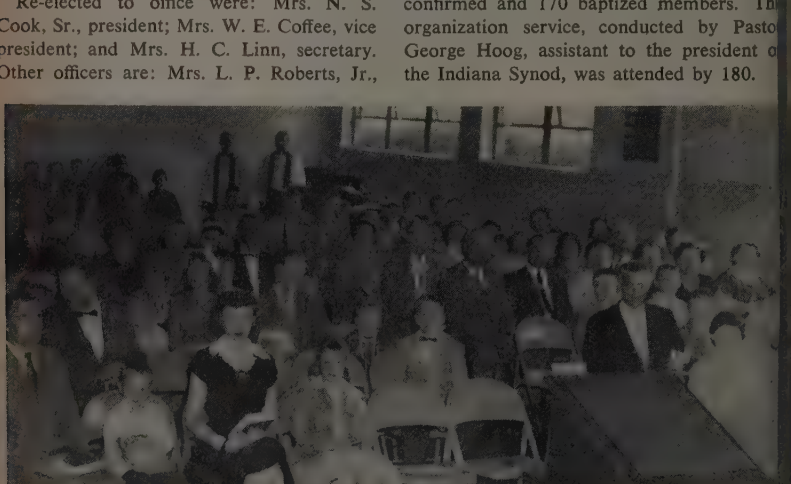
INDIANA

Disbanded Congregation Nucleus for New Mission

INDIANAPOLIS — Last October, a small struggling group of 25 people reluctantl decided to disband the more than 100-year old Christ Our Saviour Church in the Mar Hill section of Indianapolis and to sell th church building.

With assistance of the Board of America Missions, which called Pastor Richar Recher of the disbanded congregation t serve as mission developer, the group bega holding services in a new school.

First service drew 29 people. Patience courage and faithful witnessing led withi a few months to impressive success. Attend ance at services picked up, charter member were rapidly found, and on May 10 S Stephen's Church was organized with 10 confirmed and 170 baptized members. Th organization service, conducted by Pasto George Hoog, assistant to the president o the Indiana Synod, was attended by 180.



ST. STEPHEN'S CHURCH AT ORGANIZATIONAL SERVICE HELD IN INDIANAPOLIS PUBLIC SCHOOL
Disbanded congregation of 25 formed point of departure for new mission

Spanish Hymnal Committee Meets in Indiana Parish

By WILLIAM L. PIFER

FORT WAYNE—Middlebury (pop. 839) in rural northern Indiana is a long way from South America, but this month it was meeting place for a number of Latin American experts planning a new Lutheran hymnal in Spanish.

Reason for the unusual meeting place was the fact that the pastor of St. Paul's Church in Middlebury is Dr. William G. Arbaugh, long-time missionary and secretary for Latin America of the Board of American Missions. Dr. Arbaugh, who returned to Indiana at the beginning of this year and assumed the pastorate of the two-congregation Middlebury parish, is chairman of the Spanish Hymnal committee. Meeting at St. Paul's was the hymnal's subcommittee on text which expects to complete its work in November.

Members of the committee answered questions on Latin America during a public panel discussion at the church on July 12. With the Missouri Synod's Robert F. Gusick of Panama as moderator, the panel was composed of Pastors Leopoldo Caban, ULC Spanish editor formerly of Puerto Rico; Herman D. Hammer, Montevideo, Uruguay; Andres Melendez, Spanish preacher for the Missouri Synod's *Lutheran Hour;* Arnfeld E. Morck, Bogota, president of the Lutheran Church in Colombia; and David Oreo-Luna, president of the Lutheran Church in Mexico.

Three Churches Lay Cornerstone

THREE Indiana congregations neared completion of building projects as they laid cornerstones in June and July. Faith Church, Fort Wayne, laid the cornerstone for a new educational unit and remodeled church on June 21.

First English Church in Richmond laid the cornerstone for a new contemporary church built on a new location. The congregation's former church was built in the heart of Richmond in 1885.

Christ Church, a mission in Evansville, laid the cornerstone for a new chapel and educational wing this month. The mission sold the building it has used until now and relocated in the northern section of the town.

TV Becomes Regular Feature

WORSHIP SERVICES will be televised every Sunday from St. Mark's Church, Evansville, over Station WEHT-TV, Channel 50.

The congregation, served by Pastor Richard Langsdale, decided to accept the offer of the station to carry the televised program as a regular Sunday morning feature after consultation with the ULC Department of Press, Radio and Television. It is the first ULC church to plan televised services as a regular feature.

The Board of American Mission's Department of Urban Church Renewal has granted a $4,800 aid over the next 12 months to help promote the project. Initial cost of installation will be close to $18,000. Cameramen will be supplied from the membership of the congregation and trained by the local station.

More Buildings Planned

OTHER BUILDING PLANS were reported from Hammond where First United Church broke ground for a second unit, the nave. The 20-year-old congregation built the first unit ten years ago.

The new project includes erection of a chapel linking the new church with the first unit. Total cost is in excess of $200,000. Pastor Edward D. Driscoll reports that the congregation is also engaged in helping to establish a new mission in the nearby Griffith-Highland area.

A building site has been purchased by St. Michael's Church, a mission organized in West Richmond last January. The mission, served by Pastor Fred W. Fiedler, is worshiping at the National Guard Armory during the summer.

United Lutheran Mission Planned in Rome, New York

By HOWARD A. KUHNLE

BINGHAMTON—A good deal of local initiative and Lutheran co-operation are leading to establishment of the first United Lutheran mission in Rome, one of New York State's industrial centers. Pastor George E. Kenyon of St. Peter's Church in Verona is the ULC minister closest to Rome and will conduct services starting Sept. 13 at the Lake Delta Fire Department hall. Sunday school sessions will start the same day.

Pastor Kenyon will serve until circumstances allow calling a full-time developer. Present members of the Verona congregation and other ULC churches in the area have been encouraged to help. The New York Synod's home mission superintendent, Pastor Albert P. Schilke, is co-operating in the project.

Vacation Church Schools Flourish

DAILY VACATION church schools are being held throughout the conference. Preparations for the schools were beginning early with workshops directed by Dr. Paul C. White, synod secretary for Christian education, at Holy Nativity Church, Endicott, and St. John and St. Peter's Church in Syracuse.

Schools were mostly held in June, while some preferred later starts. Enrollments maintained high levels established in earlier years.

Zion, Utica, Sets Dedication Date

ZION CHURCH, oldest Lutheran congregation in Utica, will dedicate its new sanctuary Sept. 13. The downtown church is moving to New Hartford.

Zion Church, Dolgeville, held a service of rededication after completing major renovation work. Conference President Edward F. Weiskotten preached at the service on May 10. Pastor is Alexander G. Guba.

Redeemer Church, Utica, has bought a new parsonage next to the church. The old parsonage will be sold.

THE YEARKES AND DR. FRITZ DERSCH
A sailboat and a gift

Farewell to the Yearkes

A TOY SAILBOAT symbolized the occasion as St. Paul's Church, Johnson City, gave a party to Pastor and Mrs. Melvin E. Yearke. The Yearkes were leaving for Norway where Pastor Yearke will attend the International Summer School of Oslo University. He is taking courses in sociology under a Samuel Trexler Fellowship of the New York and New England Synod.

PASTOR WEISKOTTEN installed the Rev. Kenneth C. Heuermann as pastor of St. Michael's mission in Camillus. The service (June 14) was held in St. John's and St. Peter's Church, Syracuse. Pastors Ralph W. Loew, Buffalo; Richard C. Pankow, of St. John and St. Peter's, and Norman S. Dinke, New York City, participated.

Witness Is Needed

THE GOSPEL is a message for all people and Jews must be included among those toward whom the church extends its witness.

Pastor L. W. Halvorson told councilmen and their wives at the annual meeting of the churches of the Southern Tier.

Pastor Halvorson is regional secretary of the National Lutheran Council's department of Christian approach to the Jewish people. He spoke at the get-together at Redeemer Church on June 14 under the auspices of Prince of Peace Church.

FEDERATED CHURCH in Fayette marked the 25th anniversary of Pastor Everett F. Wright's ordination.

Delaware District Examines Benevolence Goals for 1960

By CARL G. SMITH

WOODLYN, PA.—At a general meeting of Delaware District in St. Matthew's Church, attended by more than 50 pastors and laymen, it was estimated that "accepted responsibilities" of the 22 congregations added up to $128,839 while the district's proportionate share in the Ministerium's 1960 budget is $135,097.

Since the two totals are about 5 per cent apart, every congregation will receive both figures and act according to the will of its council and congregation in setting 1960 benevolence goals.

The cabinet was to meet again at Zion Church, Wilmington, to consider proposals resulting from its district self-study.

New district appointments are Pastor Kenneth S. Ensminger, Holy Spirit Church, Secane, to the cabinet for the cause of Lutheran World Action; Pastor John N. Holman, St. Michael Church, Kennett Square, to the Ministerium worship committee, and Pastor Raymond C. Best, St. Andrew's Church, Dover, to the committee for promotion of THE LUTHERAN.

Organ for New Castle Mission

WHEN THE Air Force moved its jet fighter base out of New Castle County Airport two years ago, it stripped the chapel of everything removable—organ, drapes, wall-to-wall carpeting, chandeliers, pews, and altar. Then the county airport commission rented the bare building to Hope mission.

After using a piano for more than a year, Hope has purchased a used electric organ. A separate drive coinciding with the building fund campaign brought in $275 and a box in back of the church reminds members that $620 more is needed.

PENNSYLVANIA

12th Anniversary Observed By Bethel Children's Clinic

PHILADELPHIA—It has been 12 years since the Rev. Ivan H. Hagedorn and Dr. Arthur Snyder met one day in a garage, and got talking about the community need for a children's clinic.

Many families in the neighborhood of Bethel Lutheran Church, 5th Street and Sedgley Avenue, couldn't afford regular medical care for their children. Dr. Snyder, a Jewish physician, was willing to give his services free. Pastor Hagedorn was sure his church council would agree to provide the quarters.

The clinic opened in June, 1947. The work grew slowly at first, but as more families heard of the Children's Free Health Clinic, more and more came to take advantage of not only Dr. Snyder's services, but those of other volunteer doctors including specialists.

AT THE 12th anniversary of the clinic this June, the clinic had cared for about 2,700 children. Its work has had world-wide publicity through the U.S. Government Information Service, which described the clinic as an inter-racial and inter-faith service in a packet sent recently to women of 77 countries.

Present director of the clinic is Dr. Alfred Green; his assistant is Dr. E. C. Kane. The clinic also serves as a training ground for young interns from nearby hospitals who come to assist the regular staff physicians.

Services are free, but parents who bring

PENNSYLVANIA . . .

children for care or advice make small contributions if they are able. Wholesale drug firms donate some of the supplies. A neighborhood druggist fills prescriptions at cost, or sometimes without charge.

A UNIQUE FEATURE of the clinic is its clothing exchange. Outgrown but usable clothing is brought by mothers and exchanged for garments brought by others, to fit their growing children. The Needlework Guild provides some new garments for needy families.

Looking ahead, the clinic hopes soon to be able to add a geriatrics department to its present facilities to serve the elderly people of the neighborhood.

—GRACE H. GEIGER

Vacation Church Schools Popular in Williamsport

By ROBERT E. PICKING

WILLIAMSPORT—Vacation church schools were held during June in most congregations of the Williamsport area. Several congregations however were beginning to schedule their schools during August. Approximately 20 per cent of the Lutheran congregations joined in community vacation church schools. Details on the schools were obtained through a survey conducted among congregations in the area.

Outstanding in vacation church school enrollments for the area was Christ Church, Lewisburg, with 447 children. The school was under the direction of the pastor, the Rev. George K. Bowers.

The survey of congregations showed also that approximately 50 per cent of the pastors receive two weeks' vacation during the summer while the other half receive four weeks.

Juniata Organizes Inner Mission

INNER MISSION of the Juniata Conference was formally organized at a meeting at St. John's Church, Lewistown, May 27. A board of directors was elected, consisting of five pastors and ten lay persons.

The board elected as president the Rev. Donald G. Raup of Boalsburg. Vice president is Mr. H. Norton Cope, State College; secretary, the Rev. Theodore Lindquist, Liverpool; and treasurer, Mr. Paul G. Cressman, Lewistown.

THREE NEW PASTORS have recently come into the Juniata Conference. They are the Rev. Theodore C. Schneider, Millheim, pastor of the Penn's Valley charge (Millheim); the Rev. John D. Yeich of Howard, pastor of the Nittany Valley charge; and the Rev. Ray E. Jones, Loganton, pastor of the Sugar Valley charge.

Installation service for Pastor Schneider was conducted at St. John's Church, Millheim, on June 28 by Juniata Conference President Kenneth S. Swanson.

Churches Map Work

ST. MARK'S CHURCH, the 67-year-old congregation in Spring Mills, broke ground in April for the erection of a new educational building. A half-acre of ground at the rear of St. John's Church, Potts Grove, was purchased for use in future expansion of the church facilities . . . The parish education committee of Trinity Church, McClure, in consultation with Mr. Ira Sassaman, Central Pennsylvania Synod director of Christian education, have laid plans for a new leadership education program in the parish.

Plans are in progress for an area school to be held in the fall which will include Lutheran congregations in the Beaver Springs parish, the McClure parish and St. Mark's, Alfarata.

A RECITAL of sacred wedding music was given at Zion Church, Sunbury, in June. It was an attempt to educate the congregation to the wide range of materials that can be used for the services instead of popular secular music.

utheran Nurses chedule Meeting

LUTHERAN nurses in e Midwest will con- ne at Lutherhaven ible Camp, 13 miles om La Crosse, Wis., r the first week-long treat the last week August. Bible study d leadership train- g are the subjects.

Sponsoring the event the Lutheran Nurses uild of Minneapolis. nstructor Esther On- ad of the Lutheran ible Institute in Tea- ck, N. J., will lead ible study groups. ther study classes ill be led by Nurse uth Boomhower, issionary on fur- ugh from East Af- a.

Group discussions "witnessing to pa- nts" will be led by embers of the Lu- eran Nurses Guild aff, with opportunity r campers to share oblems and insights the spiritual care of e patients.

Pastor A. H. Mjorud the Evangelical Lu- eran Church will each at the opening sper service sched- ed Aug. 24.

Invited are nursing udents, student urses, graduate urses, nurses aides d all persons inter- ted in Bible study d teaching.

Crosscountry

THINGS WENT OFF with a flourish at Augustana's 100th annual convention last month. Governor Abraham A. Ribicoff of Connecticut welcomed the delegates to Hartford. He's a Democrat. A little later, greetings were read from Augustana layman Orville L. Freeman, Governor of Minnesota. He's a Democrat too.

Augustana's President Emeritus P. O. Bersell asked for the floor. "In view of Augustana's long tradition of giving equal time to both sides of a question," he said, "it would seem desirable to receive a greeting from a governor who's not a Democrat."

One hour later, the convention received a telegram of greetings from Governor William G. Stratton of Illinois—a Republican. The next morning Governor John E. Davis cabled from North Dakota. He's another Republican.

Augustana delegates proceeded with the business at hand. Bi-partisanship had been saved.

TALKING ABOUT AUGUSTANA: Our last Crosscountry column had an item about "merger makes progress" in connection with wedding bells ringing for the marriage of a ULC pastor and an Augustana parish secretary. Recently another merger progress report came—from an Augustana women's auxiliary in Washington. The group decided to "toss out the time-honored smorgasbord as a money raiser in favor of more personal stewardship." Augustana's smorgasbord seems to be going the way of all ULC sauerkraut.

BACK TO THE ULC: Many congregations this spring called seminary graduates as pastors. One young man almost didn't get his call.

When he came to preach the "trial sermon," a councilman told him that his prospects were good but that people in the congregation didn't like long sermons and that he should keep his sermon short.

The candidate agreed. He mounted the pulpit, smiled at the congregation and said: "If anyone is afraid of a long sermon, relax. I guarantee that you'll be out of this church by noon."

An uneasy stir went through the congregation. The candidate had forgotten that this was the early service—at 8:30.

PENNSYLVANIA . . .

Pittsburgh Luther Leaguers Work at Zelienople Home

By LUTHER E. FACKLER

PITTSBURGH—Luther Leaguers of the Pittsburgh Synod went to work again at the Old People's Home in Zelienople. It was their second week-end work camp at the synodical institution.

Under the direction of Pastor Donald Love of Erie, Leaguers from several congregations of the synod did clean-up work where it was needed and paid for doing it. Windows, walls, dishes were given a thorough going over. The stock room was put in order. Many small jobs were taken care of.

Work was not all. There were several devotional periods to underscore the spiritual aspect of the work camp. There was recreation and fellowship with the aged guests of the home.

Home Mission Pastors to Mee

HOME MISSION PASTORS will have opp tunity to hear experts speak on vital aspe of the ministry at their annual confere scheduled at Thiel College for early S tember.

Among the speakers are the Rev. M G. Franke, secretary of English missions the Board of American Missions; Dr. P M. Orso, executive director of the Ini Mission Society of Washington, D. C. (p toral counseling); the Rev. Lawrence Reese of the Board of Parish Educat (parish education materials); and Harold R. Albert (preaching).

Army Chief of Staff Lemnitz Returns to Honesdale Churc

By CALVIN E. HUMBERT

WILKES-BARRE—General Lyman L. Le nitzer, appointed this spring chief of s of the U.S. Army, returned last month

Continued on page 46

CHRIST CHURCH in Ross Township broke ground for its first unit on June 7. The mission was organized 1955 by the Pittsburgh Synod's superintendent of home missions, Dr. Paul E. Daugherty. It is worshiping in a temporary house chapel.

Pastor of the congregation of 250 confirmed members is the Rev. A. W. Stremel. The first unit will be a two-story structure providing educational facilities on the lower floor and a worship center at the street level.

Pastor Stremel has served the congregation in the Pittsburgh suburb since 1955.

MISSION BREAKS GROUND FOR FIRST UNIT IN ROSS TOWNSH
Pastor Stremel turns earth, Dr. Daugherty looks on

ugust Luther League Convention at Capacity Registration

Cornell University Host to ULC Youth

THERE WILL BE NO "STANDING ROOM ONLY" sign at Cornell University when the Luther ague of America takes over part of the huge Ithaca, N. Y., campus only because attendance the biennial convention has been limited to 2,100 leaguers and the quota was full on June 30.

Limitation of registrations s necessary because the uni- rsity's auditorium cannot seat re than 2,100. Since July 1, veral hundred hopeful reg- rants had to be turned down, d Luther League executives Philadelphia said they hoped se who had secured their gistrations in time were plan- ng to attend all sessions of convention (Aug. 17-22) so not to deprive others who ght have wished to attend of ir opportunity.

Headlining the speaker's ros- will be Dr. F. Eppling Rein- z, secretary of the United theran Church in America; . G. Elson Ruff, editor of E LUTHERAN; Dr. Wilton E. rgstrand, youth director of e Augustana Lutheran urch; Dr. Jacob W. Heik- en, professor on the Gettys- rg Seminary faculty; and Dr. Richard ntz, former director of family life of the tional Council of Churches.

Special events include a dramatic presen- ion of the Luther League's program, a *riety Musicale*, featuring members of the nvention staff, and a "Missions Around e World" panel of a half-dozen youth from LCA foreign fields.

Another attractive feature of the conven- n is Cornell University's facilities. Most the dormitories were either recently built planned for comfort when constructed. vo swimming pools are on campus.

The convention will have as chairman ther League President Judy Ford, elected in 1957 as first girl to preside over the youth auxiliary of the ULC. Delegates will elect all league officers, including the president and five members-at-large of the executive committee.

CHAPEL ON CORNELL UNIVERSITY CAMPUS
More People would like to come

The program provides for Bible study groups in the morning and workshops in the afternoon. The 25 workshops offer a wide variety of study subjects, from theology and Christian citizenship to dramatics and writing. The convention staff includes 135 leaders.

Under the convention rules, each church is entitled to one delegate, each state or synodical league to 10 delegates at the convention.

PA.: WILKES-BARRE . . .

Continued from page 44

his home congregation in which he still holds membership. For St. John's Church, Honesdale, it was a day of celebration.

Pastor Richard A. Beck extended the congratulations of the congregation to the general on his appointment to the top military post in the nation.

Pastor Beck observed the 30th anniversary of his ordination at a special service two weeks later. Dr. Francis A. Shearer, executive secretary of the Ministerium's Board of Inner Missions, was guest speaker.

Pastor Beck came to Honesdale in 1957 after a seven-year pastorate at New Jerusalem Church, Bethlehem, and a 21-year pastorate at Bowmanstown.

ST. JAMES' CHURCH, Hobbie, was dedicated June 28. The church had been under construction since spring of last year. Cost was $50,000.

Present for dedication services were Pastor George W. Fritch, dean of the Scranton-Wilkes-Barre District; Dr. Charles F. Brobst of Little Zion Church, Indianfield, and Pastor John A. Dzirnis.

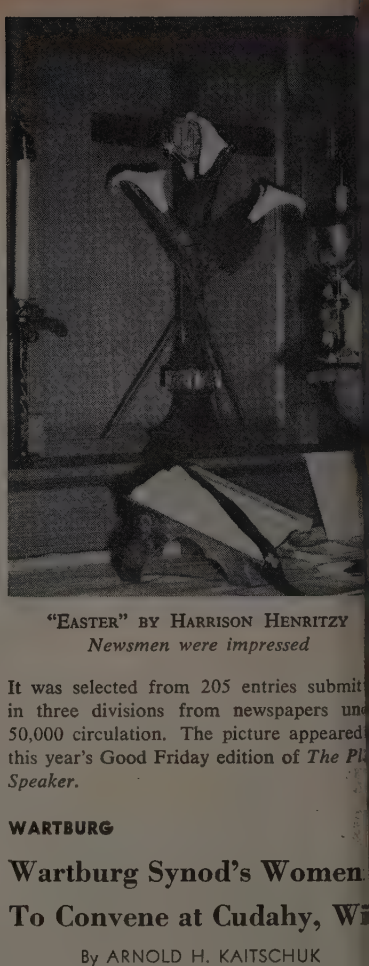
INSTALLATION SERVICE for the Rev. Raymond A. Reed, Jr., was held at Christ Church, Wilkes-Barre, on June 28. Pastor Fritch preached. Liturgist was the Rev. C. E. Humbert of Messiah Church, Wilkes-Barre.

Lutheran Wins Newsphoto Award

A RELIGIOUS picture taken in a Lutheran church by a Lutheran newspaperman won first place in the feature division of the annual Pennsylvania Associated Press Newsphoto contest, it was announced last month.

Award winner was Harrison M. Henritzy, member of Zion (ULC) Church in Weatherly and an editor and photographer for the Hazleton, Pa., *Plain Speaker* and *Standard-Sentinel*. He formerly worked for the *Allentown Call* and *Chronicle*.

Mr. Henritzy's entry, "Easter," was photographed in Trinity Church, West Hazleton.



"EASTER" BY HARRISON HENRITZY
Newsmen were impressed

It was selected from 205 entries submit
in three divisions from newspapers un
50,000 circulation. The picture appeared
this year's Good Friday edition of *The Pl
Speaker.*

WARTBURG

Wartburg Synod's Women
To Convene at Cudahy, Wi

By ARNOLD H. KAITSCHUK

CHICAGO — United Lutheran Chur
Women of the Wartburg Synod will h
their 43rd annual convention Sept. 18
at St. Mark's Church, Cudahy, Wisconsin

Chaplain Wolf Knappe of Lyons, W
will develop the theme "Jesus Shall Reig
in his devotional messages.

Miss Ruth E. Slifer, partially support
by the women of the Wartburg Synod,

nvention guest speaker, will tell of her rk at the Kodaikanal School in India. f. and Mrs. Robert J. Marshall, recently urned from a year's study in the Holy nd, will tell about their trip. Mrs. M. F. eingans of Brookfield, Wis., will repre- t the United Lutheran Church Women large, and report on the work of the rch-wide auxiliary.

The closing session on Sunday morning l be a Communion service with Synod sident R. R. Belter preaching. Newly cted officers and divisional chairmen will installed at this service.

Camp Filling Up

More than 90 registrations have been eived for Wartburg Week at Pine Lake mp, according to Publicity Chairman A. Slottag. Only 135 campers will be epted for the week (Aug. 2-8). Buses m Southern Illinois and two from the icago area will bring most of the camp- Iowa campers will meet the bus from uthern Illinois.

Staff for the week includes Pastor D. P. vemuehle as dean, Pastors Kenwood gel, Edward W. Hammer, and Ernest A. ttag as instructors; Pastor Earl H. Meiss- as chaplain and E. W. Belter in charge the evening program.

vangelism, Stewardship Planned

Evangelism committee members met in ami's near Burlington, Wis., on June 12 13 under the chairmanship of E. W. ter. Pastors of the committee and lay mbers met separately, with one joint ses- n for all members on Saturday morning. Pastor Dana Johnson, ULC evangelism ctor for the Midwest, was main speaker. ection was given for area workshops in sections of the Wartburg Synod on dif- nt Sundays between Aug. 30 and Oct. 4. ngelism, stewardship and rural work will horoughly discussed.

tewardship committee members gathered Cerami's one week later under the direc- of the Rev. E. H. Pfeiffer and E. W. ter.

Plans for area workshops were made. Pastor Paul Roth of Trinity Church, Kenosha, Wis., spoke.

Behlendorf, Schwebke Ordained

Jack Behlendorf, a son of Unity Church in Milwaukee, Wis., was ordained in his home church by Synod President R. R. Belter on May 24.

Dr. R. L. Boulton, pastor of Unity Church, preached. Pastors E. W. Hammer, A. B. Swasko, E. W. Belter, M. E. Boulton, W. E. Koepf and D. P. Dovemuehle assisted.

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Topton, Penna.

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Holy Communion 9:30 a.m.
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WEEKDAYS
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Church School..... 9:30 a.m.
Church Worship.....11:00 a.m.

Allan H. Fenner, Pastor

FOR YOUR INFORMATION

AD POLICY

THE LUTHERAN will NOT accept ads urging church organizations to offer items for resale for church profit. Ads seeking individual agents and in which no mention is made of church organizations or church profit are acceptable.

WARTBURG . . .

Pastor Behlendorf moved to Burling Iowa, and will begin development work a new mission on the west side of the in August.

Fritz Schwebke was ordained in his h church, St. Paul's, Chicago, on June Dr. Belter preached and performed the of ordination assisted by Pastors E. Slottag, J. A. Goeken and A. B. Swask

Pastor Schwebke will begin serving John's Lutheran Church at Post Oak, Campbell Hill, Ill., Aug. 1. He is the son of St. Paul's to enter the mini Graduated from Carthage College Northwest Seminary, he served an intern at St. John's Church in Springfield, Ill.

Pastor Morack Leaves for Flori

DR. E. RAY MORACK, since 1941 past Emmanuel Church, Racine, Wis., resi from the parish to become a mission veloper for the Board of American Miss in Largo, Florida.

Prior to his pastorate of Emmanuel, Morack served Good Shepherd Churc Chicago for ten years.

He was vice president of the Wart Synod for nine years and a member of board of trustees of Carthage College the same period, served as chairman of synod's missions and evangelism commit Pastor Morack leaves Emmanuel as a st congregation with a debt-free church c pleted in 1951.

Racine Church Liquidates Deb

EMMANUEL CHURCH, Racine, Wis., brated the burning of the church mort on May 10. The church property is va at one-half million dollars. It required eight years to bring it to debt-free statu

Emmanuel also met its apportionm during these years and was one of the congregations to attain 200 per cent st for the 40th anniversary year of the Ul

Emmanuel was instrumental in organi and establishing Lincoln Lutheran Hom Racine with the aid of other National theran Council churches in Racine.

The church is served by Pastor E. R. orack and Assistant Pastor Verner Kappes.

Nachusa Home Has Birthday

THE LUTHERAN HOME for children at ichusa, Ill., observed the 55th anniversary June 21. At the afternoon service Mr. fred F. Engster, executive director of the itheran Social Service of Augustana's Illiis Conference, spoke.

Churches and People

MEMBERS of St. Stephen's Church, Bellele, Ill., met May 15 for the kick-off dinner their first building fund campaign. Pastor vid Roth directed the program.

Pastor Loy Cooperrider of Christ the King urch at Florissant, Mo., whose congregan has just completed such a campaign, ke. The membership of the mission inased over 25 per cent during the first five nths of this year.

UNITED LUTHERAN CHURCH MEN of St. ter's Church, Arenzville, Ill., sponsored Lord's Acre program for the congrega-n. Twenty-eight acres of land owned by rural congregation are plowed, planted l harvested. Returns realized from the gram go into the work of the church.

DR. HENRY WALTER, a member of St. hon's Church, Chicago, long-time member the board of Nachusa Home, chairman of rthage College's business advisory comtee and member of the directing comtee of the ULCA Foundation, received honorary doctor of law degree from chigan State University.

—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

ANDAU, WALTER L. From Espy parish. To Holy Trinity Church, Berlin, Pa.

WARDS, GORDON N. From Trinity Church, Camp Hill, assistant pastor. To Summerhill-South Fork parish.

AVEC, DANIEL D. From St. Matthew's Church, Hanover, assistant pastor. To Christ Church, Spry.

HRBAUGH, RODGER E. From New Chester parish. To Zion Church, Marietta.

Say you saw it advertised in The LUTHERAN

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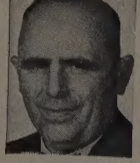

W. J. Schnell
The Author

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The book — $2.95

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or Organist-Choir Director, or possibly a combination Music and Religious Education Director. Write St. Timothy's Lutheran Church, 211 Jefferson N.E., Albuquerque, N. M.

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Mission congregation wants used church pews. Must be straight pews, in reasonably good condition and inexpensively priced. Write: Advent Evangelical Lutheran Church, Box #254, Greenwood, Indiana.

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Every parent should have this new book about child training. It is free; no obligation. Simply address Parents Association. Dept. 1497 Pleasant Hill, Ohio.

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IN CONCLUSION

THE ONE bad thing about vacations is that some people have to stay at home to do the work while others are away. This week I had that problem, not only writing "Church in the News" which Dr. Stauderman usually does, but also "Washington" because Dr. Van Deusen was out of Washington.

I put down on page 10 what I consider a mere factual statement on the West-vs-Russia situation as it has shaped up at the Geneva meetings. It begins to look as though both sides may be willing to postpone a decision about Berlin for a few years. But a Chinese attack on Formosa may come next.

THE QUESTION in my mind as I wrote is whether there is any specific word which people who call themselves Christians can say about the world situation. Pacifists, of course, have an easy answer. They say, "Stop atomic weapons tests. Don't make guided missiles. Under no conditions can a Christian people fight."

I think it is plain to most of us that if we were all pacifists the Russians would already be in London as well as in Berlin. They would make the whole world their slave labor camp. That would be better, of course, than making the world a radioactive desert. There is a good possibility, though, that the Western nations strongly armed can hold the Russians in check, and deter them from military advances.

A Christian takes for granted that there is vast evil in the world, always has been, always will be. We are never given a simple choice of good or evil. We have to learn to live with evil, in ourselves as well as in others. We have to depend on God's mercy and forgiveness. We must pray that God will use means which we cannot discover for keeping our world balance.

We must try to see our world situat in its ugly reality, but without hatred a without hysteria. I have been surpri that there was so much excitement l fall about the Cleveland study conf ence's statement on recognizing R China. Simple-minded people seemed think that statement meant that the p ple in Cleveland liked the Chinese g ernment and wanted to honor it. No ing could be more untrue.

The existence of a Communist gove ment and its crude and dangerous int tions are simple facts which you ca ignore by hiding your head in a bus basket. It might be frustrating and fu for our statesmen to be talking with Chinese as they are now talking with Russians, but could hardly do any har Our statesmen can't talk unless we ha diplomatic relations, and there can't any visiting back and forth betwe Americans and Chinese, which might some good.

A CHRISTIAN can't afford to be ser mental or indulge in wishful thinking. ought to know something about histo because the facts are all in those old st ies about the kings of Judah and Isr in the Old Testament and the evil th did in the sight of the Lord. Thi haven't changed much in essentials, cept for the one great new fact. In Lord Jesus Christ, God himself stood the midst of human life, sharing punishment which our sin brings upon revealing his love in the midst of darkness.

That makes everything really all rig no matter what happens. But we s have to live with the world as it is.

—ELSON RUF

For your summer reading . . . . .

the GENTILE — *a novel*

by sylvia and henry lieferant

Though the theme of this novel is prejudice between Jew and Gentile, its pattern applies to all human relationships. Sustained interest, good characterizations combine to make The Gentile a highly readable thought-provoking novel.

$3.50

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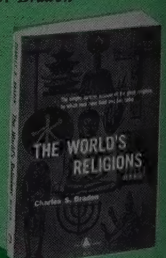

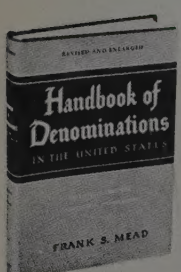

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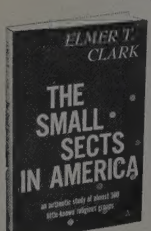

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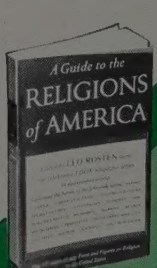

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